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VON OBRISTBRÜDERLICHER WAHL, MACHT UND GEWALT  
BESTÄTIGTER EINGANG ZUR ERSTEN CLASSE DES PREISZ-  
WÜRDIGSTEN ORDENS VOM GOLDENEN ROSEN KREUTZE

THE ELEVATION - CONFIRMED BY THE HIGHEST FRATERNAL  
CHOICE, POWER AND VIGOUR - TO THE FIRST DEGREE OF  
THE MOST LAUDABLE ORDER OF THE GOLDEN ROSE CROSS

1788

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## PREFACE BY THE TRANSLATOR

### Announcing the Order

In 1614, 1615 and 1616 the renowned works *Fama Fraternitatis*<sup>1</sup>, *Confessio Fraternitatis*<sup>2</sup> and the *Chymische Hochzeit Christiani Rosenkreutz Anno 1459*<sup>3</sup> appeared in Germany. These writings referred to the existence of the Rosicrucian Order in Europe and were succeeded by a declaration that was attached to the walls of Paris in 1623. Its contents were as follows:

"We, the representatives of the Highest Council of the Rose Cross reside visibly and invisibly in this city, at the grace of the Most High, to the heart of which the righteous turn. Without books or signs we speak, and this we learn to others as well, in all the languages of the countries where we want to stay, to liberate the human beings, our equals, from deadly errors.

If ever someone wants to meet us out of sheer curiosity, he will never make contact with us. However, when his will urges him to have himself registered in the file of our Fraternity, then we, who can see through thoughts, shall show him that we truly keep our promises. Thus we do not state the location where we reside in this city, because the thoughts added to the genuine will of the reader will enable him to get to know us, and us to get to know him."

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<sup>1</sup> 'Fama fraternitatis Roseae Crucis oder Die Bruderschaft des Ordens der Rosenkreuzer', Cassel, 1614.

<sup>2</sup> 'Confession oder Bekandnusz, der Societet und Brüderschafft R.C. An die Gelehrten Europae', Cassel, 1615.

<sup>3</sup> 'Chymische Hochzeit Christiani Rosenkreutz Anno 1459', Straatsburg, 1616.



Afterwards many writings have seen the light, *pro* and *contra* the Rosicrucians.

### The library registration of the manuscript

In the catalogue the manuscript is formally registered with a long title which in fact forms the subtitle. I have chosen to follow the classification and title as they are stated in the original.

### The authors of the manuscript

The first thing that is striking in the present work, is that the original, which is found in the Bayrische Staatsbibliothek (BSB) in Munich, is registered with as the author Johann Joachim Christoph Bode, whereas this name is neither on the title page, nor on the subtitle page.

The manuscript is published in Vienna by “the high priors of the Order”. Many apologies for the Rosicrucians of the first decades of the 17th century are characterized by a more or less anonymous author’s name, often consisting of a number of capitals, separated by a dot. In such works the work of the Order is analyzed, so they give an insight or opinion from the outside.

### The purpose of the manuscript

This manuscript however, is directed to the officials within the Order and is completely written from the inside. In our time within the A.M.O.R.C. it might be a Manual for Lodges, Chapters and Pronaoi, mixed with an instruction for First Degree Temple initiations, but it also contains a complaint

procedure and forms a moral compass, departing from the highest Order.

### The term 'Order'

The directive is aimed at executive and managerial officials of 'Orders', which should be defined as the local or regional affiliated bodies (which are hierarchically placed under the authors of the manuscript), and also speaks of 'the priors of our high Order' (with which the officials of these local affiliated bodies are meant). Furthermore priors are indicated to whom the previously mentioned priors are accountable, so that there must have been a form of organization that can be characterized as a (Supreme) Grand Lodge.

In the manuscript an Excerpt is included of rules which apply to "all Orders". So at first sight there seems to be talk of a federation of separate Orders, but - as I have already stated above - everything indicates that the term 'Order' stands for 'affiliated body'.

However, the writers of this manuscript signal: "(...)in comparison with the largest group of these Lodges of all kinds of so-called systems, up to now there are only very few to be so lucky as to be enlightened by the true Light of the high Order. All the rest is chaotic darkness." Said Lodges therefore are not part of the Rosicrucian Order. If that would have been the case, the highest management would not have allowed such a deviation. The whole manuscript is very clear about it, that a strict discipline was maintained. That would not have tolerated affiliated Orders which had made a mess of it.

### The central command

The manuscript obviously stems from a higher management than that of the 'Direktor' or 'Meister' (both are 'priors'), for according to the manuscript they are controlled, which directive therefore must have been issued by a group of Brethren that is placed above them.

In those days there was not yet talk of a structure as the current A.M.O.R.C. knows it, so the term 'Grand Lodge' and 'Supreme Grand Lodge' did not yet exist back then. Through this it remains obscure how the highest form of organization got its shape. Yet there already appeared to be an international structure. An indication for this is in the manuscript, where there is spoken of the instructions, as follows: "they must with all diligence be maintained and continued in writing, into the remotest countries."

The central Order - called 'generalate' and 'supreme directorate' - knew privileged officials, who - with a mandate from the powers that be - were authorized to visit affiliated bodies and there to vote with the others about affairs. Also their place in the temple was prescribed: they occupied the first place after the lead official. Both organizationally and ritually this can be compared to the present General Inspectors and Grand Councillors, although there are differences as to the then and current entitlements, that we shall not go into within this context.

The manuscript talks about a crisis situation, in which a situation was at issue with the "Oberhaupts-Directorio" regarding a "Haupt-Directorium", with all its depending Orders. So there must have been at least three organizational structures: a supreme management of the Order, which yet had an

administrative layer under it, under which subsequently were the 'Orders' (affiliated bodies).

The crisis situation, just mentioned, has an interesting aspect, as this crisis could be averted by the supreme directorate "only with extreme effort and through urgent intercession by higher organizations". What worldly or mystical bodies - placed over the supreme directorate - that may have been, is not clear. It might indicate yet another fourth administrative layer.

### Members and structure of the Orders (affiliated bodies)

In the manuscript it is indicated, that five Brethren form half an Order; seven a complete one; and nine an entire one. In the present build of the affiliated bodies of the A.M.O.R.C., to wit Circle, Pronaos, Chapter and Lodge, the Circles have no minimum amount of members. Pronaoi, Chapters and Lodges do require a minimum.

The term 'Circle' actually is mentioned in the manuscript, namely as "Krejs" and elsewhere as "Creiß". Also the term 'Creiß' is used in relation to the taking of the oath, as the space in which this takes place, nowadays comparable to the Sanctum.

There is talk of a 'Juniorat', which seems to correspond to our current Junior Order, but actually is something else. This is evident among other things from the fact that the manuscript in one breath is spoken about "die *Juniores* und *theoreticos*". At present we would talk about the members of the First and Second Temple Degree, to wit, the *Zelatores* and *Theorici*.

In the text there is exclusively talk of Brethren, so that - unlike in our time - there seem to have been no women present in the affiliated bodies, although the traditional origin of the Order in

ancient Egypt shows, that Ichnaton assembled around him a company of wise men and women who heralded the traditional start of the mystery schools and the later Rosicrucian Order.

### The officials of the affiliated bodies

The two most important, local officers in charge that are dealt with in the manuscript, are the 'Direktoren' and the 'Obern' (the latter translated with 'Priors').

This may involve one and the same official, because in a sentence they are often connected with the word 'oder'. However it cannot be established whether 'oder' must be translated with 'this is', or with 'or'.

The status of the 'Direktoren' can be compared with that of the presiding Master of an affiliated body. This is why besides the term 'Direktor' in the same context the term 'Meister' is used. For instance it is said: "How the prior or director must behave towards his juniors, and what he must teach in the convocation." Finally the term 'Vorsteher' is used.

It is significant, that the instruction is directed to "all worthy Brethren who are entitled to the accepting and adopting of other Masters of the Gleam of Light and the Lost Word." Now that the text is meant as an instruction for the ascent to the First Degree, to be performed by high, local officials of the Order - this is, by initiating Masters - the following must be concluded in connection with the foregoing. The Lost Word is imparted in one of the relatively higher Degrees. The initiating Master therefore must be studying in at least the same Degree. He must even be initiated in yet higher Degrees, as surely he is authorized to accept and adopt Masters of the Lost Word.

### Types of cited instructions

Of the guiding writings of which there is talk in the manuscript, it is hard to determine what status they have. In the current time we of course know such kinds of writings as well, i.e. in the sense of Constitution, Statutes, Bylaws, rules of life, et cetera. Here I give the used terms of these writings uninflected: the ‘Verfassung’, the ‘Constitutum’, the ‘Haupt-Institut’, the ‘Hauptinstitut’, the ‘O<sup>ns</sup> Institut’, the ‘geheime Instruction’, the ‘O<sup>ns</sup> Haupt-Institut’, the ‘Ordnungssatzungen’, the ‘O<sup>ns</sup> Satzungen’, the ‘Spezial-Instructionen’ and the ‘Juniorats-Institut’. The notion “Haupt-Institut” is found with and without hyphen, as “Hauptinstitut”).

Finally the term ‘Ordnung’ is regularly used, for rule, arrangement or regulation in a general sense. This term is not included in the survey hereafter. In it I state which choice has been made in the translation. It is about compromises, as it does not become totally clear which hierarchical meaning the writings have. Just because in the manuscript so many terms are accepted, it can be supposed that there will not have been just as many really differing instructions, and that sometimes with different terms the same is intended. The pages stated are those of the original manuscript.

<b>page original</b>	<b>instruction</b>	<b>context</b>	<b>meaning</b>
17	Verfassung des Ordens	Its entire text must be imparted on all Brethren of the Juniorate	Constitution
17	constitutum	This writing as well must constantly be brought to the attention, especially that	Bylaws

		which belongs to the Juniorate	
18	constitutum des Juniorats	This as well regards matters concerning the Juniorate	Bylaws, section Juniorate
23	geheime Instruktion	Tasks of a director	Secret Instruction
69	O. Reglement	Dealing with breaking the dictate to be silent	Bylaws
91	Haupt-Institut	Complaint handling with infractions by Brethren against 'an' Order	Constitution
91	geheime Instruction	Must be involved as well with this complaint handling	Secret Instruction
102	Ordnungs-satzungen *	Drafted at the Reformation-Generalconvention in 1777	Constitution
104	Ordens-Satzungen	Ditto	Constitution
105	Verordnung	Explicates the Ordnungs- (= Ordens-)Satzungen	Constitution
108	Verordnung	Ditto. In it the mutual secrecy between the Orders is arranged	Constitution
111	Hauptinstitut	Brethren may commend a new member	Constitution
112	O <sup>ns</sup> Institut	Transfer of assignments to the directors	Constitution
112	O <sup>ns</sup> Instructionen	Ditto, and instructions that may be needed for them further	Bylaws
113	O <sup>ns</sup> Constitutione n	Quorum needed to request copies of this	Constitution
113	Spezial-Instruktionen	Ditto	Bylaws
114	Hauptinstitut	The convocation rooms, but	Constitution

		also all other matters re- garding the Order	
120	Ordre	Rules to which a candidate must submit	Constitution
123	Juniorats- Institut	Is handed in excerpt to every new member	Bylaws, section Juniorate
132	O <sup>ns</sup> Institut	Lies on the table with every convocation	Constitution
133	Oberbrüder- liche Erlässe	As far as they exist	Guidelines received from the highest national body
139	O <sup>ns</sup> Haupt- Institut	About its explanation to whom it may need	Constitution
139	Haupt-Institut	Ditto	Constitution
146	Ordens- Satzungen	Punishable affairs are irreconcilable with the implementation of the Order	Constitution

\* In the manuscript without a hyphen.

In each case in the translation I have indicated through a footnote which German term was used.

### The convocations

The “Conventionen” - despite the fact that they are not defined in this manuscript - can be distinguished into ‘convocaties’ and ‘convents’. Mainly the former are intended in the manuscript. Within the A.M.O.R.C. a convocation is a ritual meeting of an affiliated body. Apart from this a convent is a convocation (gathering) of a wider scope, of affiliated bodies within a



language area. During a convent usually a ritual convocation is held for the members. During this ritual the installation takes place of Grand Lodge officials. Also lectures are held for members and non-members. The ritual sections by definition are for members only. Mostly there is a forum as a conclusion.

Temple Degree initiations are usually not referred to as a convocation, although just like a convocation they comprise a ritual and therefore strictly speaking are a ritual convocation.

In Cap. IV the then five types of gatherings of the Brethren are mentioned, namely the “Receptions-, Quartal-, Privat-, Operations- und Justitiarische Conventionen”. Nowadays they might largely be compared with respectively the Initiatory convocations (for the installation of new members), the regular convocations, the Degree convocations or Degree forums, the Working meetings; and the (national) Board meetings.

The manuscript also seems to deal with casting a vote. This indicates that the convocation both had a ritual and an administrative division, the latter in the shape of a working meeting. Also, a meal was used.

The work in the convocations was hard. The Brethren were given assignments and were quizzed. They had to report their developments and worked on lectures and discussions. The work had a mystical, physics, chemical and experimental nature. The reference to “Ludolphs introduction in chemistry” indicates the latter. Therefore I have often written the notion ‘art’ with a capital, as a token that it is about material and/or spiritual (al)chemy, and not about artistry.

The Brethren who sought access, pledged that they would make all their own knowledge available to the Order.

The tuition traditionally was orally. It is said that the Brethren took stationery with them into the temple, to make notes when the Master dictated something.

Finally, I note that the rituals and passwords used are different nowadays.

### The oath

In many places it is stressed, that the members must adhere to the elements of their oath. They are told to look in the mirror, but the consequences of perjury are elaborated also. Obedience to the priors must be absolute; the Brethren must follow the orders. Currently this is different. Although the Order is still autocratic, there is much room for developing one's own initiative in the activities of the affiliated bodies. Today as well there is talk of binding regulations, but in it the current Order does not differ from associations of another nature.

The then seven oaths were as follows:

- 1) The first duty. Constantly practising myself in devotion.
- 2) The second duty. Not to deliberately renounce the love for the neighbour.
- 3) The third duty. Flawlessly to observe the utmost silence.
- 4) The fourth duty. To become older in unbreakable loyalty towards the Order.
- 5) The fifth duty. To show total obedience to the priors.
- 6) The sixth duty. For the very laudable Fraternity not to conceal any secret that is related to its terrain.
- 7) The seventh duty. To embrace the Creator, His wisdom and this Order.

## The religious aspect

The text is characterized by many references to God and the Bible. This does not say, that the Rosicrucians constituted a denomination or religious grouping. The wording and angle of approach, as well as the Christian symbolism, must be seen in the light of the spirit of the time in which the big publications of the Order and the sundry apologies about the Rosicrucians were written. Many adherents of the thoughts of the Rosicrucians have from their own accord uttered their respect for the Order, while using Christian symbolism, of which by the way the work of the Rosicrucians themselves is not void, and which also may very well have been the cause of it. In this respect I would like to emphasize, that the Rosicrucian Order A.M.O.R.C.<sup>4</sup>, being the Order in its current cycle, is a universal Fraternity that welcomes members of all denominations. As the A.M.O.R.C. today says in one of its publications: “Surrounding the initiates is a circle. He who is excluded, excludes himself.” Almost exactly the same phrase is in this manuscript. From it, it appears that with the Order’s vision on its members there is no question of selection to religious background.

In what way then does the Christian mysticism distinguish itself from the non-Christian mysticism? With the Christian form it is about a striving to become one with the image of Christ, be it as a personified deity, or as the archetypical rendering of the principle that gives light to our consciousness (the influx of the Holy Spirit). The Rosicrucians follow a completely different

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<sup>4</sup> The Antiquus Arcanusque Ordo Rosae Rubeae et Aureae Crucis (A.A.O.R.R.A.C.), or Ancient Mystical Order Rosae Crucis (The Rosicrucian Order A.M.O.R.C.). It continues the ancient Rosicrucian Tradition. See the manifest regarding this of the Fédération Universelle Des Ordres Et Sociétés Initiatiques (F.U.D.O.S.I., 1934), in which a number of European initiatory orders have confirmed this. See [www.amorc.nl](http://www.amorc.nl).

path. In contradistinction to the Christian mystics they form freethinkers, who follow the path of the ancient esoteric schools of Egypt and Greece - with their meditative inclination and investigation of the laws of nature -, rather than a lyrical path such as many Christian mystics have walked it.

The similarity of certain Christian terms between both groupings may give confusion. From the criticism against the pope, uttered by the Rosicrucians in some of their documents, it does appear at any rate that they gave a much more direct interpretation of the original values of Christianity than the corrupt popes who aimed at worldly power, and in their function had already very much deviated from everything that would be human, worthy and characteristic for a substitute of Christ. For the Church was full of evils and unrelenting political machinations.

#### The tone of the manuscript





The text is drafted very loving and wise, but partly also extremely strictly. Not only as to the spiritual purposes of the Order there are similarities with the present time (how could it be otherwise), but also in terms of atmosphere and the caring for the members. Again and again the Brethren are enjoined that they ought to be helpful, humble and loving, mindful of the high aims of the Order. Comparisons are made with the outside world, the 'profanes', as a registration and mirror to look for better working methods, and without major condemnations. However, science is told that it is running behind and will not be able to unveil the secrets of nature, if it does not change its method.

The text contains many an exhortation and incentive for the incumbent members to strive after and retain the right frame of

mind within the Order, and to abide to their oath. But as well the associate members are encouraged to prepare themselves in the right manner for the entrance in the Order. In this respect the manuscript constitutes a rule of life, therefore an Order rule. Actually the text says: “(...) nobody but a Master of the Gleam of Light will be able to step in our cirkel or achieve the Degree of the Juniorate of the Rose Cross.” To put it differently: great importance was attached to the right attitude of the candidate, and in such a way that he - even before he was admitted as a junior - already had to be a “Master of the Gleam of Light”. And of course it is true, that somebody who carries the Light within, in fact only needs a school wherein he learns how to maintain and pass on that Light.

### The symbols

symbol	meaning
\	the creation in the first divine movement, Adonai
V	the creation in the second divine movement, Elohim
▽	water
△	air
▽	earth
△	fire
✳	water and fire, joined to a chaotic unity
□	Order
⊠	Lodge
⊠	table, convocation
⊖	salt; one of the three <i>principia</i>

	sulfur; one of the three <i>principia</i>
	mercury; one of the three <i>principia</i>
	water and fire; the double triangle formed by the Brethren greeting each other
	quadrant (square), instruction table, room

### The finances

Just as today there was talk of voluntary contributions which were collected after the end of the convocation. Nowadays standard membership fees are the main source of income. It is not certain if in those days similar fees were upheld.

One also knew the financial dispensation for members who were indigent, just as at present.

Finally the management could impose a fine for certain offenses.

### Structure and language of the manuscript

The chapter classification is complicated and very indistinct. I have not even processed in the Table of contents the other subdivisions as there are in the manuscript.

Page 22 is missing in the original.

In Cap. II regarding the ‘Further explanation of the seven oath points’, the paragraph numbering at §. 3 erroneously runs as follows: 1, 2, 3, a, 6, 4, 5. Such an erroneous numbering is also present elsewhere, namely there, where a paragraph ‘b’, is not

preceded by paragraph 'a'. In another place an enumeration in paragraphs starts with a wrong number.

In the manuscript the text, although separated by chapter numbers, et cetera, mostly - but not always - just continues on every page. For clarity reasons I have made every new chapter begin on a new page.

The introducing lines of the paragraphs now indent, now do not.

The paragraphs mostly have a Latin abbreviation in superscript, but sometimes a German one.

The sentences are often long, with many discontinuous main clauses. The whole of page 118 of the manuscript even covers one sentence, existing of about 33 subordinate clauses.

The punctuation is not consistent, for instance with the oath items. There it says: 'The second duty.', 'The third duty,', and 'The fourth duty:'.

All the paragraphs which deal with the oaths, get a paragraph number with a description of the oath item, but with the tenth oath item such a description is missing.

The Latin names of the chapters (Cap.) I have preserved for the sake of the atmosphere. The notation of the manuscript is not consequent here either. Now there is talk of 'Caput'; now of 'Cap.' or 'C.'.

In the text Latin words and phrases are used. In most cases I have maintained them, again for the atmosphere. Declined words like *Introductoris* and *Introductorem* became *introductor*, but *materiae lapidis* was maintained, and a footnote offers an explanation. There is also pseudo-Latin, for

instance in the sentence: “der den Candidaten proponiret hat”, which became: “who commended the candidate”.

When citing from the Bible I have added a footnote when they rather deviate from [sacredbible.org](http://sacredbible.org).

The adorning beams in the chapters are taken from the original.

There seems not to have been an editor or proofreader.

Ruud Muschter<sup>5</sup>

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<sup>5</sup> Member of the Grand Council of the A.M.O.R.C. (Jurisdiction of the Dutch-speaking countires) from March 21st 1988 to March 21st 2010.



## SOURCE

1788,

<http://www.zvdd.de/dms/load/met/?PPN=urn%3Anbn%3Ade%3Abvb%3A12-bsb10434932-2>

THE GERMAN COVER



The elevation  
to the First Degree  
of the  
highest praiseworthy Order  
of the Golden Rose Cross,  
confirmed by the choice, might and power  
of the highest Fraternity,  
drafted  
after the  
last Main and Reformatory convent<sup>6</sup>  
for the good use  
by all worthy Brethren  
who are entitled to the accepting and adopting  
of other Masters of the Gleam of Light and the Lost Word<sup>7</sup>

*Cum Concordia Fratrum*<sup>8</sup>

issued  
in the year of our Lord  
1777



Vienna, Regensburg, Berlin,  
by  
the highest priors of the Order. 1788.

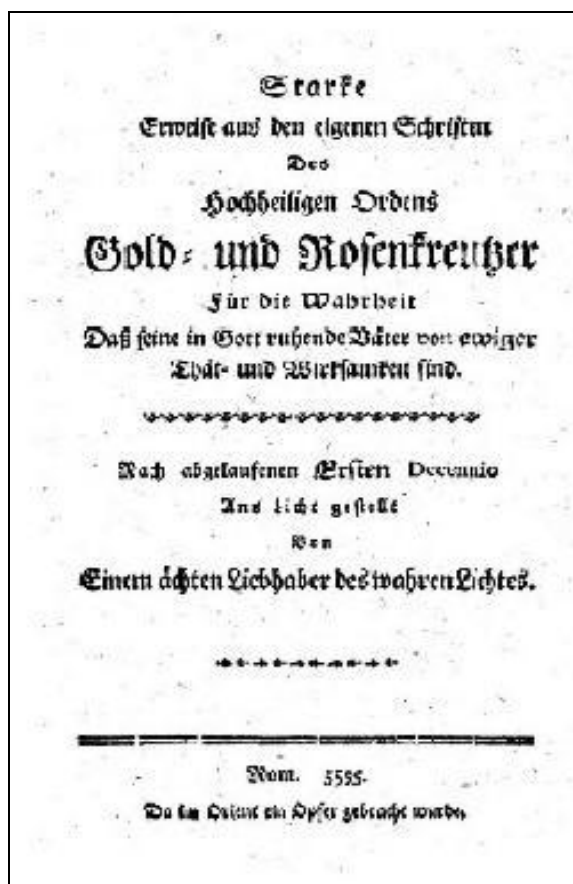
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<sup>6</sup> “Convention”. In this context to be translated with ‘convent’, because obviously a coordinating meeting was at issue here. Within the A.M.O.R.C. the same phrase is still used for this.

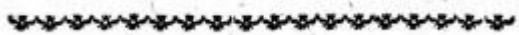
<sup>7</sup> A secret word that is imparted to the Brethren in a certain Degree.

<sup>8</sup> With consent of the Brethren.

THE GERMAN SUBTITLE



Strong  
evidence from the own writings  
of the  
sacred Order of the  
Golden- and Rosicrucians  
for the truth  
that his in God resting fathers are of an  
eternal decisiveness and efficacy



After the end of the first decade  
brought to the light  
by  
a true lover of the true Light.

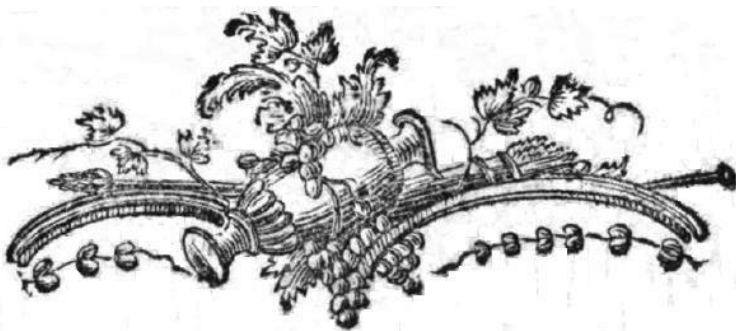


Rom. 5555.<sup>9</sup>

As<sup>10</sup> in the east a sacrifice was made.

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<sup>9</sup> Leipzig, 1788. Not clear why this notation was used. Moreover it seems to depart from the Jewish era, which began in 3767 B.C.: 3767 B.C. + 5554 = 1788 A.D.



### Caput Primum.

About the origin of the Brotherhood.<sup>11</sup>

#### §. 1<sup>mus</sup>.

That Adam, the father of us all, has received directly from his Creator the highest wisdom as to knowledge of God, nature and all created things, will hardly be doubted by any human being who beliefs in God and His holy word, but he will accept as an infallible testimony, that Adam through perfect knowledge of nature and all substances has managed to give each creature its name.

#### §. 2<sup>dus</sup>.

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<sup>10</sup> “Da”. Translation uncertain. ‘Da’ both means ‘there’, and ‘where’ and ‘because’.

<sup>11</sup> “Verbrüderung”, this is ‘fraternization’, as the ancient German phrase for the Fraternity itself.

It is also no less credible, that this patriarch has given this highest science to his children, that it has been brought to us through the procreation of the sexes, and also until the end of the world will reside and will not perish with the chosen children of men, as the sons of wisdom. It is said however: *‘Initium sapientiae timor domini’*<sup>12</sup>. From this the conclusion can be easily made, that admittedly many are called, but only few are chosen, because a minimal number of people<sup>13</sup> do care at all about the true fear for, and knowledge of God and nature. This is why true wisdom has been despised by the world and its adherents<sup>14</sup> who are laden with false knowledge, is considered a folly and is always mocked.

However as we know that besides Adam, Noah, Abraham, Isaac, Moses, Aaron, Joshua, David, Solomon and also Hieram Apis<sup>15</sup> and Hermes Trismegistus<sup>16</sup>, even up to our time there have been and still are, almost uncountable many more men enlightened by God, which can be seen from our master plan number 1<sup>mo</sup>, thus our hopeful curiosity must never get tired, but become ever stronger, and we in it daily wiser and more perfect.

### §. 3<sup>tius</sup>.

Furthermore one should know, that - although the archetypal patriarchs and wise Masters from the beginning of the world

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<sup>12</sup> “The beginning of the wisdom is the fear for the Lord.” See Bible, Psalms, 110:10.

<sup>13</sup> “die wenigsten Menschen”.

<sup>14</sup> “afterwitzigen Anhängern”.

<sup>15</sup> Also named ‘Hiram Abi’. Architect of the temple of Solomon. See Bible, 1 Kings, 7:13; 2 Chronicles, 4:16.

<sup>16</sup> Hermes Trismegistus, ‘The Thrice-Great; a legendary, mythical and possibly only allegorical wise from ancient Egypt. Founder of the principle ‘As above, so below.

have formed a unity and have secluded themselves from the profane masses - all the same the Order rule of the highest silence has only been set at the times of Moses, in Egypt and the deserts of Arabia; the covenant in Syria has been established after the Babylonian captivity; and that the classification or division has been presented in the presence of Solomon and Hermes. As however this very important matter from time to time extends and is enlarged over the whole world, but through the hubris of many malicious humans has not improved, but become worse, thus in the fourth, fifth and sixth generation the Fraternity<sup>17</sup> has been de- and reformed by seven wise Masters and finally according to the main plan number 1<sup>mo</sup>. brought in the current composition. In order that the priors conceal their true intentions better, and will be better able to get to know the curiosity of the human beings, they have established the three lowest classes of the so-called Freemasonry, as a growing field to higher sciences, under certain parabolic<sup>18</sup> effectuations and paddings. And although in the course of time with many idle and useless ancillary matters these have been completely profaned and made almost unrecognizable, yet in due course by fraternal law the most sound *subjecta*<sup>19</sup> must be taken from their arsenal<sup>20</sup>, and nobody but a Master of the Gleam of Light will be able to step in our cirkel or achieve the Degree of the Juniorate of the Rose Cross.

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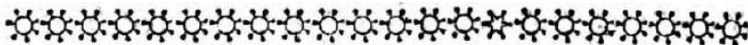
<sup>17</sup> “Verbrüderung”. Here the notion ‘fraternization’ is again used in the sense of ‘Fraternity’. Hereafter in the manuscript it is partly used for ‘fraternization’, partly for ‘Fraternity’.

<sup>18</sup> Rhetorical.

<sup>19</sup> Topics.

<sup>20</sup> “Mittel”.





## Caput secundum.

About the convocation rooms of the Order, and also how the condition of the candidate is and the actual installation must be undertaken.

### §. 1<sup>mus.</sup>

Admittedly there must be three sections, to wit an antichambre or conversation room, a next or preparation room, and finally the secret meeting room, but in case of an emergency one might also settle for one or two, just as after the specific incentives and most important motives by a commissioned Brother an installation<sup>21</sup> can very well be undertaken in private, without all the ceremonial, or remotely with just the sending in of the *jurament*<sup>22</sup>. Thus in the intended freedom the leading Brethren must as a matter of fact know how to dispensate or dispense<sup>23</sup> - to the extent to which the circumstances allow it - their rooms as well as the ornate and the other requisites. Only for the instructions which are necessary and useful for the Brethren to know, there is no exception, and they must be maintained and continued in writing up to the remotest countries<sup>24</sup> with all diligence.

### §. 2<sup>dus.</sup>

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<sup>21</sup> Of a new member.

<sup>22</sup> The oath.

<sup>23</sup> In other words: manage to allow that rooms are adjusted, or that the disposal of them is granted.

<sup>24</sup> A singular reference to the worldwide scope and influence of this manuscript and its authors.

The candidate therefore must be a true Master of the Gleam of Light and the Lost Word, and also have the special characteristics of virtue, namely chastity, a good mind, peacefulness, and curiosity and obedience. If the candidate has thus been found, he can be put under a hand vow<sup>25</sup> - namely that he wants to be silent about the things which he has been entrusted with -; can also be given the appropriate proposal; and therefore be told, that he must not make wrong conceptions, or must imagine that he will become great and rich immediately, but should rather believe and know, that first of all one must learn to walk in the manner of the Fraternity on the infallible road of virtue, must withstand strong trials, and also must bring the doctrine of the Order to a practical experience through his own diligence. If then the candidate is still willing to join, then to the director of the Order and through him to the generalate, together with the announcement the status and name of the candidate are sent<sup>26</sup>, so that it can be cabbalized<sup>27</sup> and a weapon<sup>28</sup> can be designed. Thus also from now on, except in a special case of emergency, for instance if a candidate or an influential Brother who is to be received would be traveling or be in such affairs and

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<sup>25</sup> This is also called the 'wedded hand' in Anglo-Saxon legal culture, or *manu promissa*.

<sup>26</sup> The director almost certainly is the presiding Master of a department. If the data of a candidate are sent to him, he obviously does not have had the first efforts with the introduction and choice of the candidate. This also goes from the rest of the manuscript, as far as there is talk of an *introducer* who elects the candidate and takes him under his wing. Further this is proven by the right that the members have to propose a new candidate.

<sup>27</sup> Obviously the name of the candidate was numerologically converted, in a cabbalistical numerical value, that is. Somewhat comparable with what currently is called a temple name, although the latter is chosen and composed in an entirely different manner.

<sup>28</sup> Farther in the manuscript it becomes clear, that here it concerns a defensive weapon, i.e. not a coat of arms.

circumstances, et cetera, et cetera, that he can no longer wait<sup>29</sup>, no longer any person, before his status and name have been sent in and the newly chosen name together with the weapon<sup>30</sup> have been established thereupon, must be actually accepted and incorporated.

### §. 3<sup>tius</sup>.

When poor and impecunious candidates appear, who besides the qualities mentioned in the second paragraph also avail over excellent experiences with physics or are versed in fire activities, then admittedly these can be adopted free with observance of the mentioned lucres, but with any Order no more than one of those may be appointed, and employed as a serving Brother. As one pleases however, he may be given to his relief<sup>31</sup> a monthly alms by the other Brethren. How one should behave at the actual installation, one can extract in the table number 2.

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<sup>29</sup> “Daß er sich nicht aufhalten könne”. ‘Aufhalten’ has many meanings. The word ‘nicht’ in this respect is not significant, as many old German manuscripts use a negation or even a double negation, where we respectively use none, or a single one.

<sup>30</sup> Obviously the Brethren received a temple weapon, to be provided during the installation ceremony.

<sup>31</sup> “Soulagement”.



Caput tertium.

How the tableaux must be explained  
to the new juniors.

§. 1<sup>mus.</sup>

As soon as the candidate has been appointed Rosecroix and has been embraced by the Brethren present, the first tableau of the Freemasons is explained to him after its true meaning. Namely, that the long rectangle admittedly represents the Lodge or the meeting place, but not the temple of God, but the basis of the twelve tribes, as they were indicated in the breastplate of Aäron by twelve gems<sup>32</sup>, and this according to the four elements, winds and continents. From that also, the numbering of all peoples has originated, and this must be demonstrated when learning the secret correspondence by this ☒ quadrant with the following alphabet.

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<sup>32</sup> Bible, Exodus 28:15-20. The interpretation of the mentioned gems, is a matter of debate amongst scientists. The New International Version of the Bible gives for the first row: ruby, topaz, beryl; for the second row: turquoise, sapphire or lapis lazuli, emerald; for the third row: hyacinth, agate, amethyst; and for the fourth row: chrysolite, onyx and jasper.

I.	Z.	3.	7.	5.	4.	7.	8.
1.	2.	3.	4.	5.	6.	7.	8.
9.	10.	11.	12.	13.	14.	15.	16.
17.	18.	19.	20.	21.	22.	23.	24.

But with regard to the first writing<sup>33</sup> of the Fraternity we have wanted to take from the *signo graditutis*<sup>34</sup> or cubic square this time only the cross-cut, and have wanted to bring the **+**-sign into the analysis in the following manner:

A.	B.	C.	D.	E.	F.	G.	H.	I.	K.	L.	M.
+	I.	—	L.	⊥	Γ.	7.	⊢.	⊥	T.	⊥	—
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
N.	O.	P.	Q.	R.	S.	T.	U.	W.	X.	Y.	Z.
+	V.	Λ.	⇒	⇐	⇐	⇐	⇐	⇐	⇐	⇐	×
13.	14.	15.	16.	17.	18.	19.	20.	21.	22.	23.	24.

The two pillars I. and B. do not just represent beauty and vigour. Moreover they mean eternity and time, the masculine en feminine part, the two inextinguishable seeds, the active and directing part of the entire nature and the Creation.

<sup>33</sup> The secret alphabet.

<sup>34</sup> Presumably "*signo graditudinis*" is intended: 'the token of gratitude'.

Thus also the sun, moon and stars must be considered to be the three philosophical principles, and infallibly be held to be *sal, sulphur et mercurius*<sup>35</sup>. Also, through the seven steps the wisdom of Solomon regarding the realization of the trinity, as well as the four active qualities, including the seven planets and metals, are truly indicated.

The three lights point to the almighty, righteousness and mercifulness of the highest architect of the heaven and the earth.

As regards the remaining tools, as there are: the hammer, trowel, circle, set-square, et cetera, these are almost indispensable, but not for the alleged building of the temple, but for the ovens or barrels that are required for physics or science.

## §. 2<sup>dus</sup>.

Now that the mentioned hieroglyphic images have been incorrectly understood, thus also those of the second tableau have not yet been discerned correctly. The coffin<sup>36</sup> of Hiram indeed indicates the building, the tears and the true solution *materiae lapidis*<sup>37</sup>. Thus one also says, that the corpse of Hiram must be investigated true to life, as the animal, the *cassia*<sup>38</sup> as

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<sup>35</sup> Salt, sulfur and mercury.

<sup>36</sup> In the symbolism of Freemasonry there is talk of a mythical coffin of Adon Hiram (= Exalted Master), that was to be abstracted from a hidden burial chamber. Here we see a parallel with the grave of Father Christian Rosenkreuz in the Fama Fraternitatis of the Rosicrucians.

<sup>37</sup> Of the fabric of the stone.

<sup>38</sup> Fragrant shrub. In the Third Degree of Freemasonry the 'acacia' is considered one of the import symbols with which the grave of Hiram was marked. In the present text on the other hand the 'cassia' is mentioned. Both vegetations do not seem to fit with Palestine, where the grave of Hiram is said to be situated, for the acacia does not grow there. And the cassia grows in the desert.

the vegetable, and his burial place as the mineral realm, in order to know, through that, God, nature or the focus and oneself. The nine lights mean 1<sup>mo</sup>. God, Christ and human being, as the heavenly stumblingstone, that has been acquired by the nonchalant construction workers; 2<sup>do</sup>. the beginning, middle and end of all things; and 3<sup>tio</sup>. soul, mind and body.

By M.B. it is intimated in a philosophical sense, how the lowest<sup>39</sup> Brethren who walk in the parabolic darkness, have lost the name *materiae lapidis* through the Word and, with it, also their knowledge, but beside and with us through God and His wisdom, must seek and find them anew with the blessing of Jacob (Genesis, 28) - this is to say, in the dew of heaven and in the fat of the earth.

Also the Latin letter M is like the beginning of the word:

✠✠TII✠✠✠✠<sup>40</sup>, and the centre of the alphabet, just like the end in the name of Hieram, a very nice emblem for the genuine *materiam philosophicam*<sup>41</sup>, that in a similar manner may signify: *sum trinus et unus, tamen non Deus, principium mundi et finis omnium*<sup>42</sup>.

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<sup>39</sup> “untern”, this is in the lowest Degrees, and not intended negatively.

<sup>40</sup> Makbenak.

<sup>41</sup> Philosophical fabric.

<sup>42</sup> I am three and one, nonetheless no God, the beginning of the world, and the end of all things. The complete original maxim goes: *Ego sum principium mundi et finis saeculorum; sum trinus et unus, et tamen non sum Deus* (I am the beginning of the world and the end of the centuries; I am three and one, and yet I am not God). This riddle indicates the letter M, in *M-undus* (beginning of the world) and *saeculoru-M* (end of the centuries). The letter ‘M’ is a so-called tripod, so a ‘three’, and yet only ‘one’. And, although a ‘three and one’, yet it is not the divine trinity.

§. 3<sup>tius.</sup>

The third tableau of the Juniorate, that wholly consists of a fourfold circle, in which all candidates step and must swear, is the image of eternity, and on the basis of the seven oath points a token of the eternal covenant that every beginning junior has made with God and his Brethren. The four colours are those, which our wise Masters in almost all their books have frequently described, and must appear in the philosophical work. Firstly the blackness in the putrefaction or putridity; secondly the whiteness in the albatation or cleansing; thirdly the yellowness in the gradation or elevation, and fourthly the redness in the pubrifaction<sup>43</sup> or completion of the biggest secret in nature.<sup>44</sup>

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<sup>43</sup> "Pubrifaction". 'Purification' will be intended here. Yet it belongs to another classification within the alchemical process, for instance with the sublimation or the exaltation (see below).

<sup>44</sup> Michael Maier depicts in one of his works an emblem, showing a rock with two vultures. The one vulture on top of the rock has in its beak a banner with the text *Ego sum niger albvs citrinvs et rvbvs* [= *rubeus*]: "I am black, white, yellow and red." Michael Maier, 1568-1622, 'Chymisches Kabinett' / 'Atalanta Fugiens' (The Chemical Cabinet), Emblem XLIII of the mystery of nature, 1708. In the present work the colours are linked to four phases of the alchemical process. These phases are not everywhere in literature circumscribed equally. Sir George Ripley classifies them as follows: 1. calcination (id.), 2. solution (id.), 3. separation (id.), 4. conjunction (id.), 5. putridity (putrefaction), 6. coagulation (id.), 7. nourishment (cibation), 8. improvement (sublimation), 9. fermentation (id.), 10. elevation (exaltation), 11. increse (multiplication), 12. projection (id.). Sir George Ripley, 1415?-1490, 'The Compound of Alchymy; or, the Twelve Gates leading to the Discovery of the Philosopher's Stone', 1591. Franz Hartmann takes it thus: "The Song of Solomon from the Old Testament describes the alchemical process. In this song the *subjectum* is described in Cant. i, 5; the *lilium artis* in C. ii, I; the preparation and purification in C. ii, 4; the fire in C. ii, 7, and C. iv, 16; the putrefaction in C. Hi., I; the sublimation and distillation in C.



Covering the eyes with a threefold cloth means, that the candidate with seeing eyes was blind, and neither recognized the beginning, neither the middle, nor the end of true Freemasonry. The red cord with which his hands were tied, is a token of love and friendship, and also the reigning power of the higher Brethren that rules him, and the obedience that he is due to the sacred circles.

And thus the neck chain means, that the candidate till the moment that he has been released, has been a slave of the ignorance and of the misunderstanding. The flamed sword indicates the fiery criminal judgments, the separation of the good from the evil, and the judicial verdict<sup>45</sup>.

The staff of Aaron, that must be represented by oak wood, one finger thick, five span<sup>46</sup> long and at both sides with A and O<sup>47</sup> from gold, signifies *magiam sacram et naturalem*<sup>48</sup>, justice and order, the beginning and the end of all things.

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Hi, 6; the coagulation and change of colour in C. v., 9 to 14; the fixation in C. ii, 11, and C. viii, 4; the multiplication in C. vi, 7; the augmentation and projection in C. vvi, 8, et cetera." Franz Hartmann, 'In the Pronaos of the Temple of Wisdom', Ch. VIII, 1890. See my translation on [www.archive.org](http://www.archive.org).

<sup>45</sup> "und den Bann".

<sup>46</sup> Old measure, measured between spread thumb and index finger.

<sup>47</sup> Alpha and Omega, the beginning and the end.

<sup>48</sup> Sacred and natural science.



## Caput quartum.

About some ceremonial and other customs.

### §. 1<sup>mus.</sup>

When a meal is to be had, the table must be occupied with one, and at the most three meals. In the middle of the table is the saltshaker between three lights that are set in a triangle. During the meal no other ceremony must be observed than that everything takes place silently and nobody begins a speech without permission of the Master. Also, no other matter must be discussed than that which can advance Art<sup>49</sup> and wisdom, the honour of God and the love for the neighbour.

### §. 2<sup>dus.</sup>

Complaints will not be accepted here. They must be submitted in a private convocation. There will be no other toasts<sup>50</sup> than those which are made by the priors; and of them never more than three, namely at the onset, during and at the conclusion of the dining, which is expressed [ended]<sup>51</sup> with the usual choschuph<sup>52</sup> by three times three, standing. With entering and

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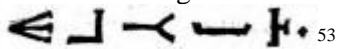
<sup>49</sup> The spiritual and/or common alchemy.

<sup>50</sup> "Gesundheiten".

<sup>51</sup> In the original this is between [ ].

<sup>52</sup> "Choschuph". Unclear what is meant. The only reference that I could find about this, is on the Russian site <http://memphis-misraim.ru/library/articles/orden-zolotogo-i-rozovogo-kresta/3/>, where to my big surprise the complete passage of this paragraph from the present manuscript is rendered. But there as well the word

departing there will be knocked with two strong strikes: answered by the prior with one, and again started with two, and so on alternating until nine. The password is seven, or



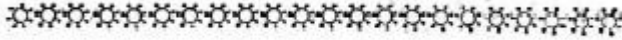
§. 3<sup>tius</sup>.

How before and after dining there should be catechized, can be seen on table number 3, and at this place there is no need of further explanation.

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“Choschuph”, referred to as “choschuph через 3 раза 3 повторялось”, is not explained in further detail.

<sup>53</sup> Resch.



## Caput quintum.

How the Brethren must appear at the convocations  
and must behave.

### §. 1<sup>mus.</sup>

After both the convocation day and the hour have been determined and announced, the elected Brethren must at the right time appear at the spot, and this is without dress-sword<sup>54</sup> and apron<sup>55</sup>. When after the determined hour a quarter of an hour has passed, the room must be closed and no one may be allowed to enter anymore. Taking into account the absent votes, all decisions considering the present *votis*<sup>56</sup>, must be in force through the *Majora*<sup>57</sup>. The Brethren however who have absented themselves without preceding excuse, will have to put up with having to deposit a reasonable amount of money in the requisites fund.

### §. 2<sup>dus.</sup>

If the table is provided with three lights, and with the articulation book<sup>58</sup> and all the attributes required for writing, then - like when opening any convocation matter - a start is

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<sup>54</sup> “Seitengewehr”.

<sup>55</sup> A garment of fabric, fitted out with symbols, worn around the waist, hanging down at the front, as a ‘token of work and worship’.

<sup>56</sup> Votes.

<sup>57</sup> Majority.

<sup>58</sup> “Articulations-Buch”. Translation uncertain.

made with catechising<sup>59</sup>, upon which the director or prior and all Brethren are seated and write down what is dictated. With this everyone should behave according to good manners complacently and modestly. The prior however is free in arranging and carrying out his doctrine. Should complaint matters occur, they must be saved up to the last.

§. 3<sup>tius.</sup>

How one should catechise before and after ending the session or disquisition, can be derived from the table number 3.

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<sup>59</sup> The exchanging of questions and answers.

Caput sextum.

The first instruction about the four elements.

§. 1<sup>mus.</sup>

About the fire .

Δ The fire is the first and most powerful element; the other ones have originated from it. Because, like there is no fire without air and no air without water, nor is there water without earth. How the one springs from the other however, is in our meetings not [taught]<sup>60</sup> proven scholastically, but practically. About the holiness of this sign an exhaustive explanation will be given in the next chapter.

§. 2<sup>dus.</sup>

▽ That the water is completely opposite to the fire, can be learned except from experience also from its character, which seems to be utterly reversed. He however, who manages to give both these contrary elements to the aspect in between, namely the air, will very easily unite them and be capable of making them into an unbreakable *elemento triplicato*<sup>61</sup>. This work however is not to be actually explained here, but in a higher Degree.

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<sup>60</sup> In the original this is between [ ].

<sup>61</sup> Tripled element.

§. 3<sup>tus.</sup>

About the air.

△ The air according to chemistry is the *extremum*<sup>62</sup> of the earth, like the water of the fire. Actually the air is the second element. That it is given this place here, however, takes only place to prove the *contraria*<sup>63</sup>, in order that everybody may easily see, that, just like the elements themselves must again be united no different from their original arrangement, also regarding to their products one should act according to nature.

§. 4<sup>tus.</sup>

▽ The earth is the last and heaviest element. The other three work herein without interruption, to wit, in the following arrangement. The fire, as the first active character of the soul of the world, warms, quickens and spiritualizes the air as the second element and procurer of the fire. The air however moves and keeps the water from putrefaction, and constantly fills it with the all carrying - warming - and consuming fiery spirit of air and spirit of life.

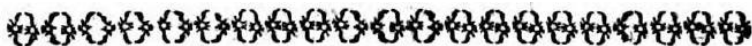
Now, if the water as the third element comes on the earth, it pulls the spirit of the world that is hidden in the water, with its three active qualities acquisitively towards itself, through which it becomes sown, impregnated and as the fourth elementary quality is fortified and made suitable for bringing forth fruit.

From this it can be easily seen, what the maintaining of the animal-plant and mineral realm and the actual nature is.

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<sup>62</sup> Extreme.

<sup>63</sup> Opposites.



## Caput septimum.

About the origin of the aforesaid signs, their meaning,  
and how through the number of seven  
the wisdom of Solomon must be understood.


### §. 1<sup>mus.</sup>

Solomon and the old kabbalists initially imagined the deity to be an eternal, unfathomable (.) point and said: this point, such as the highest being must be considered, became knowable through Creation in the first movement necessary for this divine work, which movement they have depicted as \ , meaning as much as *Adonai* or eternal, almighty. Through the fall of the egotistic angels however, the second divine working, which can be seen here as V, has been caused, as well as the name Elohim, which name means as much as the judge, and thus more divine persons are designated with it, among which almighty and justice were understood. But after the fall of Adam and the annunciation of the Messiah, did God through a third sign, depicted by the patriarchs in its totality as  $\Delta$ , and with the name Jehovah or eternally merciful one, signify His trinity, namely that He is: Adonai, Elohim, Jehovah; almighty, just and merciful: begin, middle and end.






### §. 2<sup>dus.</sup>

Just as the primeval fathers were filled with, and have been led by, the spirit of wisdom, so that out of the chosen people of God they wanted to shape and make comprehensible the deity in the












aforesaid manner, thus they have also continued with depicting Creation through this hieroglyphic sign. And after they had shown how this  *triangulus* in fact resembles the deity and is a sacred sign, also the pagan philosophers have through the Light of nature recognized this mystery. accepted that sign, and by it have understood an earthly and heavenly fire. However, how from this sign the entire hieroglyphic orthography has originated and has been created, will be demonstrated in the following manner.

### §. 3<sup>tus.</sup>

That every fire makes smook, air and vapour, is known to everybody. That however this smook, air and vapour, when they are intercepted, are transmuted into a thick and thin  water, in which a vivid spirit works incessantly until finally a separation presents itself, through which the  earth on the bottom of the vessel, and above it a pure  water will stand, within which also the  air and the  fire lie hidden, only the true and experienced Brethren are well aware of. That this experiment has a resemblance with Creation, can be seen in the following characterization.

### §. 4<sup>tus.</sup>

The Omnipotence begot a mighty  fire, from which an immeasurable vapor arose. It dissolved, and became  water: here are two elements visible now. As however the wisdom had again united these two each other repelling creations and therefore had combined  chaotically, by itself a division has

thus arisen, and both the  air and the  earth have been visibly brought out, and have become completed as through the number of wisdom after the six dayworks of Creation, with the Sabbath on the seventh one. From this it can be easily seen, what the wisdom of Solomon consisted of, why the seventh number is so highly praised, and how mysterious each of these signs is. Now, he who knows this  chaos well, and also knows how to divide the four elements; the three *principia* or beginners, this is to say: knows how to bring out ,  and ; and according to nature manages to unite them again; he stands on the seventh step and is closest to the throne of Solomon, which masterpiece however will be taught in a much higher Degree.





### Special remarks.

How the prior or director must behave towards his juniors,  
and what he must teach in the convocation.

#### I<sup>mo.</sup>

It must be important to every prior of the Juniorate, that he teaches the Brethren under him a complete understanding of the entire Constitution<sup>64</sup> of the Order. Such an explanation can easily be constructed from the main plan number 1. But also the whole Constitution<sup>65</sup>, in particular that which belongs to the Juniorate, must repeatedly be read out to the Brethren present and be made understandable.

#### II<sup>dus.</sup>

Also the installation table number 2 must well be explained, tested and gone through, so that - when such an *actus*<sup>66</sup> occurs, everything takes place in good order and without mistakes.

#### III<sup>tio.</sup>

Thus the same must also be undertaken with the table number 3, and mainly one ought to make sure, that the treatises do promptly, seriously and well thought-out connect, so that the ceremony gains its true perspective and both a candidate and the

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<sup>64</sup> “Verfassung”.

<sup>65</sup> “constitutum”.

<sup>66</sup> Event.

actual Brethren, through that, become invigorated, stimulated and encouraged to read; and so that they are made accustomed to resolutely proceed in all exercises.

#### IV<sup>to</sup>.

The tables numbers 3 and 4 must be transferred *in copia* for making a reproduction, but the numbers 1 and 2 must be reserved; the seven oath points regularly be read out; also the Brethren be beneficially reminded of them because of their vow; and for the fulfilment of their duties, through this, be diligently encouraged.

#### V<sup>to</sup>.

Also the authorized entrance, namely the complete Bylaws, section Juniorate<sup>67</sup> must lie on the table with every convocation, in order that both the prior and the other Brethren may consult them in all cases and avoid many mistakes through that; and in order that each and everyone may become well versed with the matter.

#### VI<sup>to</sup>.

The prior or director must regularly make short and sound speeches, for instance about devotion, fraternal love and true wisdom, and act according to his ability; N.B. not eschew scientists, but to his own good understanding - well conceived and audaciously, to the praise of God and to the sake of the Brethren - speak the truth that is pleasing to God.

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<sup>67</sup> "constitutum des Juniorats". Traditionally a study for priest or Fraternity candidates.

## VII<sup>mo</sup>.

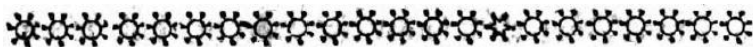
The prior or director must no less because of the keeping of the good order, because of a suited time and opportunity to convene, because of the procuring of requisites and of the contribution needed, and also because of the cost of installation and other events, deliberate with his Brethren and let the majority of votes decide.

For the rest he must through diligent reading and rereading, previous to others of the entire Juniorate, be competent; make inquires with his priors concerning things that he does not understand; and in such a manner perfect his directorate as is necessary for a proper completion of the 1<sup>mo</sup>. *classis*.<sup>68</sup>



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<sup>68</sup> The First Degree. The intention will be: the completion of the initiation in question.



Sign, touch, word and keyword.

The sign consists of this: The Brother who wants to give the sign to somebody else, outstretches the thumb and index finger of his both hands in the shape of a set-square, and the three remaining fingers he draws back and together in both his flat hands. Then he puts the top of the outstretched left thumb over the third or fist joint of the right thumb, to that now the tips of both index fingers come together, so that from there the sign of a  $\Delta$  arises. The answering Brother does the same, and now both Brethren stretch out the tops of this sign towards each other, therefore  $\Sigma$ , so that the one Brother shows and forms the sign of the fire  $\Delta$ , but the other one, who stands opposite him, the sign of the water  $\nabla$ , of which the important meaning will be clear in due course.

**D**as Zeichen besteht darinne; der Br., welcher dem andern das Zeichen abgeben will, strecket den Daumen und Zeigefinger seiner beyden Hände in Form eines Winkelmaßes aus, die 3 übrigen Finger zieht er in seine beyden flachen Hände zurück und zusammen; dann legt er die Spitze des ausgestreckten linken Daumens über das dritte oder Faust-Gelenke des rechten Daumens, daß nunmehr also die Spitzen der beyden Zeigefinger zusammen kommen, und daraus das Zeichen eines  $\Delta$  entsteht. Der antwortende Br. thut eben dieß, und nun strecken beyde

The touch happens in this manner: Both Brethren, the questioning and the answering one, each stretch out their right hand in such a way, that the thumb sticks up and the other four fingers thereunder connect, like forming a set-square with the hand in the First Degree of the Freemasons. Then they slide the hands alongside from the top of the fingers to the middle of the hand where the thumb forms an angle. Then the one takes the hand of the other and holds on to it, as a token of the fraternal union, affiliation and loyalty.

The word is given in such a manner, that when both Brethren have given each other the touch and the right hand in the prescribed manner, they also give each other the word, thus: The questioning Brother loudly, noticeably and clearly says to the answering Brother the two letters A and E, the one after the other. Thereupon the answering one quickly makes an upward movement with his left, flat hand over his entire face and, with that, simmers or hisses the letters very softly, just as when he would want to remind the questioning one of the silence. The questioning one finally bends with his mouth to the ear of the answering one and softly speaks the word *aesch*, to which the answering one, loudly however, exclaims: *chephura*, or a secret treasure of the wise, as a password. Now the Brethren hug and kiss each other three times; once on each cheek, and finally on the mouth, as a token of the fraternal unity, love and silence.

The key- or password is seven of *resch*. See the entrance, Cap. 4, §. 4.



*Commentarius*  
on several  
truths of the Order  
for being used  
by the  
worthy Leading Brethren of the Order  
1781.

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O.C.D.A.N.S.E.<sup>69</sup>

Very venerable, ever dearly beloved Brethren!

Although the excerpt - issued from the highest position of the Order - of the instruction regarding the rules of the Order, as well as the secret instruction for the directors of the Order, sufficiently teach in particular what every worthy Brother who is entrusted with the charge of a Circle, must adhere to, in order to comply with the important duties of his office, thus we nonetheless have deemed it necessary and advisable in our supreme directorate, because of the strong increase of the Order, to draft the present comments and to inform all the directors of the Order subjected to us about it, in order to both strongly impart anew with all combined and everyone individually in particular, their duties, and to invigorate them to the loyal fulfilment of them, as well as to explain some things about what we, during the control of our gentlemen directors of the Order, have come to know from experience as important, and have it brought to the attention and esteem of every Brother in charge.



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<sup>69</sup> Meaning unclear.



## Cap. I

What actually belongs to the office of a director of the Order,  
regarded in it's full size.

### §. 1.

First of all every Brother director of the Order must create a correct image of his important office. Main part of that is, that he tries to grasp the final aim of the holy Order clearly, distinctly and convincingly. Which comprises:

1) Anew to elevate the human who through the pitiable fall of his initial dignity has sunk so deeply;

2) To restore as to ability the image of God, so much darkened and distorted by sin, already at this side of the grave; accordingly:

3) To save the souls of the human beings that have been costly acquired by Christ, from the claws of the satan;

4) To offer this murderer of souls - the old serpent - all possible resistance and conceivable detriment, and to fight the realm of darkness on God's soil incessantly; on the other hand:

5) To build the bright Realm of our highly praised Redeemer, Jesus Christ, for many souls correctly.

6) To prepare, like the voice of the preacher in the desert, the way, and to make way until the Second Coming of the Lord.

7) To shape, through the Fraternity, that has invisibly spread in the whole world, a church for the supreme shepherd Jesus and to prepare a congregation that is delightful, that according to Ephesians 5:27: "has no spot or wrinkle, or any such thing, but is holy and immaculate".

8) To equip the chairman of this congregation, as well as all other important Brethren who are truly tried and found worthy, with delightful gifts, through the anointing of the Holy Spirit, and to make them - as army leaders of justice - suited to realize the more perfect and to this aim their high office and the orders of the highest Brother-Master.

9) To make active the hidden forces of nature, through the power and the deep insight in nature granted to him and to the high Order by God, to unchain and stress the light of nature that is deeply imprisoned under the slugs of fate and turned inwards; to ignite, through that, for every worthy Brother a torch, at the bright shine of which he may come nearer to know the invisible God, the majesty of the All-father and - filled with holy amazement in deepest gratitude - may worship Him respectfully; so that he - closer united with the primal source of the Light - in the friendly disposed unity with the divine Redeemer and with the holy angels, may become happy and blissful temporarily and eternally.

This, dear Brethren!, is the final objective of the high Order, that has deemed us worthy to be adopted in its womb. Hail Him! Hail us!, when our soul is constantly full of the greatest thoughts: We too, we too have been deemed worthy to be called to contribute to this lofty final objective according to our ability, and to make ourselves and the Brethren who are entrusted to us truly happy and worthy of salvation. Who of us would expose himself yet one moment through inertia,

inadvertence or negligence to the danger that he neglects what belongs to the Lord and to the Order?

## §. 2.

To the most important conception that every worthy Brother director of the Order must form of the importance of his office, further mainly belongs, that he recognizes the vast duty to - in the first place - preaching to himself and his Brethren without interruption the crucified Jesus. This is what makes up the most important foundation of the high Order. On this fundamental pillar the essence of the high Order is based, analogous with the well-being of the entire human race.

Lord Jesus!, illuminate us in this moment with Your Holy Spirit, in order that our words, written down in Your name, intervene in the hearts of our Brethren, and may lead to Your glorification and their true salvation, amen!

Sadness and consternation overtakes us, much beloved Brethren!, when at this spot we must discuss a matter that we, for the honour of Christianity, would so very much like to conceal. Namely, that the hellish opponent has managed to mesmerize people through egomania and the being proud of an imagined wisdom and scholarship to such an extent, that they - even now that they have been born of Christian parents, baptized with Jesus' blood and death and raised in the pure, revealed religion - nonetheless abnegate the divinity of the reconciler of the world; mock the miraculous incarnation of the eternal son of God; reject the mystery of conciliation as being impossible, useless and superfluous; and in general tremple under foot all mysteries of the faith of the Christians. Our dismay increases with the killing thoughts that, like the plague that creeps around in darkness, this poison of the unbelief since

several years, mainly in our German fatherland, has taken the upper hand thus, that almost all ranks are infected by it. Yes, what hurts the most, is that our so-called theologists in no small number preferably fall in this atrocity and, in countries where the secular arm does not curb them, already in secret commence with becoming true messengers of satan for the people, and under the title of an enlightened and reasonable religion to spread these hideousnesses. If also otherwise we would not know that we were living in the end of time, then this would already be a convincing evidence of it, as we notice that the prediction of Christ, with Matthew, 24<sup>70</sup>, already begins to come true. This dangerous epoch of the false prophets in the world increases, and it is high time to create a dam against the extending stream of temptation, in order that not everything is flooded and not everything gets lost.

The high Order, that looks after the interests of Christ with power and diligence as they are its own, takes the great need of the human race very much to heart. It<sup>71</sup> currently spreads more than ever and endeavours to the best of its ability to increase the number of the fellow warriors; to confront the murder of souls with his entire perverse flock; to stop his further conquests; and to avert his hellish intentions. All of us, most worthy Brethren! have also already been recruited under the blood banner of Jesus, been enlisted in the register of His army leaders. And we all have the duty, to bravely and unwaveringly defend the honour of our Lord and Master against all attacks of the hellish gang. For this purpose we think it highly necessary to prescribe the following points to you and, on the basis of the sacred oath that you took before the Order, to strictly require its precise observance, as follows:

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<sup>70</sup> About the false prophets.

<sup>71</sup> The Order.

1) Do not introduce an aspirant with the high Order, before you have carefully tested in general and also in particular at this point, if not he as well has been infected with this poison of the new so-called enlightened religion. And insofar as you find the slightest trace of this, you remove him from the Order<sup>72</sup> immediately; vividly suggest to him the gravest danger in which he floats; you pray for him; and leave him to the mercy of God.

2) Perform from time to time a similar severe test among the Brethren of the Order that is put under your supervision, to be certain that the seducer does not creep into your sheep's stable like a ferocious wolf. Be always vigilant with fearful exactness, as befits a loyal shepherd, and grab every opportunity to tightly connect your Brethren to this most important article, before all other ones. To this purpose:

3) Do not desist from having read out different tasks and treatises at your convocations, which either by yourself or by another Brother capable to do this, are composed about this important subject, as to spiritual ability and under preceding heartfelt prayer. In which you:

a) Elucidate and apply for the benefit, the manifold references of the Old and New Testament about the divinity of Christ, his miraculous incarnation and the redemption of the fallen humanity that has come about through Him.

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<sup>72</sup> "so entfernen sie ihn gleich von O<sup>n</sup>." Here therefore not 'remove from' the Order, but 'move away from' the Order. After all, it is about somebody who is not yet incorporated, and just must remain far 'removed'.

b) Demonstrate the narrow margins of the human understanding<sup>73</sup>, with which also the greatest profane scientists cannot explain a thousand phenomena in nature, which they nonetheless daily see with their eyes and the actuality of which they may not doubt. When therefore according to the usual knowledge of the human beings there already are incomprehensible mysteries in nature, how much more must we then awe-stricken accept mysteries in divine things.

c) Show explicitly, that at this side of the grave the human being, and therefore also his understanding, by far have not yet been developed completely; that temporary life, after the Fall, is enveloped in obscurity and darkness, and is only the passage to life, and not life itself; that man here is like a caterpillar and is very dissimilar to the beautiful butterfly that has adopted the change in itself; that the comprehension even of the greatest scientist is still untutored here and remains in childhood, and only there<sup>74</sup> comes to manhood; and here, in this condition, consequently understands just as little mysteries as a child algebraic tasks or mathematical tenets, et cetera. In short, that the mysteries of the religion do not go against, but do go beyond the understanding of the living human being who lives here in his childhood.

d) Instill with the Brethren a deep respect towards the command of God that here we believe and only behold there; that we - as Paul says, with 2 Corinthians, 10:5: “lead every thought<sup>75</sup> into the captivity of obedience to Christ”; that the secrecies of Christian religion are evidences of her highness and

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<sup>73</sup> “Vernunft”. Has many connotations, among which ‘intellect’, ‘reason’ and ‘thinking capacity’.

<sup>74</sup> In the hereafter.

<sup>75</sup> “Vernunft”. Here ‘thought’, or - according to Sacredbible.org - ‘intellect’, but elsewhere also to be considered as ‘thinking’ or ‘the mind’.

divinity; that there where the intellect is silent, we also speak no further, but have to honour God through deferential - and for weak creatures very appropriate - silence; and finally, that not the beholding, but the belief will ever be rewarded and crowned. "Abraham believed the Lord, and it was reputed to him unto justice"; Genesis, 15:6.<sup>76</sup>

e) Establish in your Brethren the certain and joyful hope, that with increasing growth in the Order, and on higher steps, through the N.B. true knowledge of nature their belief gains many strong pillars, and that they with mathematical certainty will apprehend much of what currently is still incomprehensible for them in the mysteries of our most high religion.

Oh most beloved Brethren!, we admonish and ask you for the sake of God and dear Jesus - we can ask no higher -, that you let this most important point: to firmly establish your Brethren in the doctrine of the person of our highest Brother-Master and his entire relation towards humanity, be your main intention with your office! If you are loyal with this, then the blessing of the Order will rest upon you, and your labour will not be in vain in the Lord, for the Lord knows his own.

### §. 3.

From that which has been said before about the high aim of the high Order, it becomes sufficiently clear, that it is no small matter that rests on a worthy Brother director of the Order, if he wants to shape his important office reasonably and in accordance with the intentions of the Order, for firstly he must deliver the eternal bliss of his Brethren. He must convert his often still carnally inclined Brethren through God's grace to

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<sup>76</sup> Just as elsewhere these phrases can be found back somewhat differently in the various bible translations.



spiritual human beings, in order that they tear themselves away from the ignoble ties of lust and from the animalistic human being, and walk to their high destination of a happy eternity. Consequently he must:

a) Before all else work on himself, make his heart and his behaviour immaculate under continuous prayer and supplicating, and inform them with his good example, in order that he does not review others and become blameworthy himself; 1 Corinthians, 9:17<sup>77</sup>.

b) With every opportunity both in the convocations and for the rest, teach and admonish his Brethren that they never lose sight of this important aim of the Order: their eternal well-being and the aim presented to them; but always bear in mind, that they as true R.C.'s have been found worthy for a special call of grace from God; that with a reasonable striving to make themselves more and more perfect they receive, through the Order, an exceptional additional help and support for a virtuous walk of life, in which common Christians outside the Order cannot delight; that however also their responsibility in the future will be the heavier, when this excellent grace of God for them might be in vain and consequently be squandered.

c) View vigilantly without interruption the doings of every member of his Order. It is not intended here, that a director of the Order must represent an opinionated wiseacre with his Brethren. No!, for above all the situation might arise that amongst the members of an Order very often there are persons of an old age, of very high standing and birth, of extensive scholarship and of the most important offices and places of

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<sup>77</sup> This is a mistake in the manuscript. Meant is: 1 Corinthians, 9:27, namely: "Instead, I chastise my body, so as to redirect it into servitude. Otherwise, I might preach to others, but become myself an outcast."

honour in the country. Here an insulting rigorousness, a bitter reproach, or an excited wrath on the part of the director of the Order, would often be very untimely commenced. The purpose of the rectification would then most often be missed, and on the contrary the good cause almost every time be damaged through it. Prudence, knowledge of the human nature, and ripe consideration regarding all affairs of the Order, the time and the circumstances, must accompany the director of the Order with every pace here. He can, and may, and admittedly must not pander the slightest to his office, let alone leave a vice<sup>78</sup> unpunished, but time and again he must choose a correct nature and method for it. Often one single inviting word, a countenance full of soft seriousness, a disappointing glance full of pity, dismays and corrects infinitely more than a long, wretched, punitive speech. In general nothing but the tender fraternal love must occupy the entire soul of a director of the Order, and all harshness, unfriendliness and stubborn quality, which commonly are the children of the spiritual pride, must be completely banned from it. To love belongs love in return, and a Brother with a sentimental heart will all the quicker break with the habit of having some unkindnesses, and just through that no longer insult and aggrieve his director of the Order - who is his beloved friend.

d) Pray to God for his Brethren always and incessantly. God promises in very many places in the Holy Script, that He will give us what we - full with confidence and looking ahead - ask of Him in Jesus' name. Will then:

aa) He leave us unanswered, if we implore Him incessantly to give us wisdom and intellect; to govern the Brethren who are entrusted to us according to His holiest will and the regulation of the Order; to enlighten us with His Holy Spirit; and to grant us courage and powers to unfeignedly work in his vineyard,

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<sup>78</sup> "Laster".

bring down all the hindrances of our activities, and to crown them with His blessing for a good progress?

bb) He leave us unanswered, if we invoke Him to ever lead our Brethren on His holy ways; to not allow the murderer of souls to make booty amongst them; to let not tear away their costly bought souls from His merciful hand?

No! No! most beloved Brethren. God will not leave us unanswered, if we base our poor prayer, with a crushed and remorseful mind about our own mistakes and defects, on the merit of our divine mediator, and then with a full soul and the entire sincerity of the heart raise our hand to the throne of mercy, and implore assistance, support, grace, blessing and power for the good, for us and our Brethren, from Him on high, the giver of all good things. For in Psalms 145: 18-19 it says: “The Lord is near to all who call upon Him; to all who call upon Him with force<sup>79</sup>. He does what those who fear him, desire; and hears their weeping and helps<sup>80</sup> hem”; and like this there are yet a number of other delightful evidential places where God’s eternally abiding Word heralds the most certain answering of a believing prayer.

2)<sup>81</sup> He must stimulate the temporary<sup>82</sup> bliss of his Brethren through their growth in the Order.

Regardless whether our temporary bliss is already enhanced the most by us being brought on the right track to our previous

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<sup>79</sup> Sacredbible.org: “in truth”. Note: In Sacredbible.org it is Psalms 144: 18-19. In the Dutch Statenvertaling however, it is 145: 18-19, so there it is similar to the German manuscript.

<sup>80</sup> Ibid.: “and he will heed their supplication and accomplish their salvation”.

<sup>81</sup> In the manuscript point 1 is missing.

<sup>82</sup> “zeitliche”. Also: ‘transitory’.

bliss, because then a quiet conscience, the peace with God, the joyful hope of a happy, joyous eternity alleviate for all of us any concern of this life, sweeten its bitterness, and nonetheless make the days of our pilgrimage - even amidst the effervescent storm of a thousand events - cloudless and cheerful, yet the high Order has stored for its Brethren, for those who are worthy of them, refreshments which belong to the joy of the transitory, and which the thoroughly tested Brother of the Order may harvest and enjoy even on this side of the grave to its full measure.

Our highest officials of the Order, with whom God and His wisdom are, have the secret key to the greatest hidden treasures in the whole of nature in their possession and keeping. These rich storerooms open at their pleasure, and out of them they pull everything that a human being needs for a lasting health, long life and for a careless sustenance. We are silent in awe about yet much higher mysteries of the Order, which assure him who possesses them of an unmentionable happiness, in comparison to which all the other happiness, all highness, all radiance of the world does not even deserve to be called a shadow. The Order is so kindhearted to its members, that it gladly allows each and everyone who has taken the sacred oath of the Fraternity, an equal right to these delightful goods; it calls all of them Brother! It excludes no one from its full possession who does not exclude himself.<sup>83</sup>

Receptiveness and dignity is the title under which everything is communicated.

This delightful title in its entire size must they, worthy Brethren in charge, of the Order!, seek to provide all their subordinate Brethren with. This is the great obligation that rests on them.

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<sup>83</sup> An old adagium that is still celebrated within A.M.O.R.C.

We have already spoken before about the moral receptiveness and the inner value of a Brother, as the most important aspect. Now a word yet about his receptiveness for physics, or about learning the Art.

Here the subject naturally is divided into two main aspects, namely in the theoretical and in the practical part of our Art.

A) The theoretical part contains with one word the doctrine of nature of the Order. Only our wise Masters<sup>84</sup> are true naturalists; they alone can claim with irrefutable truth, that they know nature in its entire size, because their Art penetrates its deepest core and provides them with the surest guidance to surely find the way in the thousandfold labyrinth of its innumerable frequent effects; to develop everything; to open its artistic and solidly closed lock; and to explain and prove in the centre of nature all the phenomena that are in its vast realm. The profane physicists on the other hand, so-called naturalists and teachers of nature, are ever hopping around on the surface of all the three realms; grope with their hands and all five senses the products and phenomena thereof and imagine to be able to explain them; hence amass hypotheses on hypotheses to discover the hidden forces, the motives of nature; and resemble a human being who with bound eyes from the periphery of a circle draws lines to the centre and fails a thousand times without being able to hit the centre. Away with them. Only our Brethren<sup>85</sup> enjoy, as children of the Order and belonging to the family of the wise Masters, the prerogative of truly being taught in their secret school. Therefore:

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<sup>84</sup> “Unsere weisen Meisters sind allein ächte Naturforcher (...)”. Because of the German idiom it is not clear if “Our wise Masters are only”, is meant, or ‘Only our wise Masters’. From the continuation of the sentence it becomes clear what is intended.

<sup>85</sup> Ditto.

1) They are already imparted, in the preparatory Degree to the solomonic science, a quantity of correct concepts and definitions, which thereafter are of the greatest use to them. Consequently the Brethren directors of the Order must already here apply all zeal, in order that Brethren Theorists<sup>86</sup> make themselves familiar with them and inculcate them firmly in their memory.

2) The Order has prescribed a classical book for use by the bottommost Degrees, namely the now newly published *Annulum Platonis* of our in God resting Brother Homerus, which contains a comprised but beautiful system of the true natural doctrine that finds itself with the Order. This important book, dearest Brethren directors of the Order, you must know for its entire truth and learn to esteem it most highly, and also take care for this with all your Brethren *ut in succum et sanguinem vertatur*<sup>87</sup>. Because, as most amongst you must already know from their own experience, without the tuition that has been created in this excellent book one certainly will not progress in the higher Degrees, and the doctrine incorporated in it must follow us with every step that we put forward in the Order, if we do not want to stumble and fall. It is the basis of all tuition that is built upon it, and no single building exists when the foundation is not laid. Therefore:

a) Have it diligently read in your convocations, speak about it with your Brethren, listen to any of their objections and confute them, as much as possible from your own knowledge.

b) Examine your Brethren diligently about them, to keep them vigilant en diligent.

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<sup>86</sup> Furtheron (singularly) called "*Theoreticus*". Compared with the present Degree classification with the A.M.O.R.C. this would be a *Theoricus*: a member of the Second Temple Degree.

<sup>87</sup> "In order that it is converted into sap and blood."

c) Have small tasks made, questions and tasks solved, about the matters and truths that are embedded in the book, and have these written essays read out *in plena conventione*<sup>88</sup>. This is the best means to test the Brethren, and to experience whether they have or have not understood a proposition<sup>89</sup>.

3) Have been embedded in the general instructions through all Degrees very beautiful truths, discoveries, remarks and explanations, which partly for the profane physicists and chemists are often completely curious and hidden, and which make the Brethren of the Order more and more suited to farther penetrate into the true inner nature, and prepare themselves well for the whole full Light that awaits them on the highest step.

In this manner the theory of the Art is treated and you, much beloved Brethren directors of the Order! must follow here the regulations of the Order painstakingly and step by step, if your tuition with the Brethren that you have under you, is to be successful. For if man through recipes - thus says a true Master in the booklet *Amor Proximi* on page 83 - "might achieve this high mystery of nature and Art, he would never again come to the great wisdom of the true knowledge of God, and of the inner basis of nature, let alone of himself. But the deep thinking and repeated failing, if only he N.B. first knows the *principia* and *fundamenta* of the true Art, so that he has set his foot firmly, makes, that one heeds the most inner basis of all things." Now follows:

B) The practical part, or the practice of the Art. All three realms of nature are the subject of our Art, because all three are full with inner powers, full with the firstly produced light, full with the blessing of the creative hand of their mighty, good

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<sup>88</sup> In a plenary.

<sup>89</sup> "Satz", therefore also: 'sentence'.

composer. But, ah! how deep are these powers, is this light, this blessing embedded, locked up and put in the dungeon in all three realms of nature, since the unfortunate hour that the just God, for the sake of the sins of man had to curse the earth! The whole of nature sighs under this curse, that hit it so heavily. Harsh bindings and shackles weigh heavily upon it. Everything is covered with coarse crusts and cinders. But mind you here, most worthy Brethren! the depth of the mercy of God. As a judge He had to bring the curse over the earth, but as a father He yet did not take away the blessing, but just hid it. Certainly, certainly, he only hid it for His uneducated children and stored it for those of his pious children whom He might deem worthy of this blessing in every era. And, who are those? - The deeply tested children of the Order who have been found perseverant. Brethren! do you now discern your happiness?

Our wise Masters are the thoroughly tested, and found to be worthy, children of the Order. In the above we have said, that they have the keys - with which they are entrusted by God - to this blessing, to those treasures of nature. Full with cordial, brotherly love they want to hand over this secret<sup>90</sup> key to us, after our dignity has been tested. Now it is up to us to make our hands ready to use them as befits. For this, chemistry serves us. Everybody knows what is known by this word, hence an explanation of it may be omitted. We just remark that between the well-known, common one and the chemistry of the Order, there is a enormous difference. The former, a child; the latter, a giant. That which is possible for the chemistry of the Order remains eternally impossible for the common chemistry. It will never unveil, refine, ameliorate the materials<sup>91</sup> to such an extent that they become reborn, glorified and deified, even if it takes away part of the outer slags and is able to bring the inner shine to the fore; but never, never the inner light itself. It rather builds

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<sup>90</sup> Here singular again.

<sup>91</sup> "Körper", 'bodies'.



for us the lowest steps of the big ladder, that we must climb to ascend higher. Therefore we must learn so much of the common chemistry, that we at least understand its language, know its signs, and achieve some adroitness in its grips. So, beloved Brethren directors of the Order!, you will do well:

1) To have the juniors and *theoreticos*<sup>92</sup>, when they are still very fresh and inexperienced in this field, after the rule of the instruction start with the a-b-c of the common chemistry and not to miss the first rudiments of the Art, because without controlled spelling nobody simply learns to write in a controlled manner. We gladly confess to you, that this work is pleasant neither for the teacher, nor for the student.

But the latter can make this more easy for himself, when he wants to make some or other manual of the initial rules of chemistry, for instance Ludolphs introduction in chemistry<sup>93</sup>, et cetera, to his lasting literature for a while, through which, without the depressingly memorizing, he may unnoticed master the chemical terminology and with that at the same time assemble a whole stock of chemical notions and definitions.

2) To govern the Brethren - yourself or through the Brethren manipulants<sup>94</sup>, in the subsequent third, as the first practice, Degree<sup>95</sup> - in such a way, or have them governed, to the handles of chemistry, the use of the varying tools, the knowledge of

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<sup>92</sup> Even today forming the First and Second Temple Degree, however consisting of the Zelatores and the Theorici.

<sup>93</sup> Presumably Hieronymus von Ludolf is intended; physician, chemist, 1708-1764, and his work 'Vollständige und gründliche Einleitung in die Chemie u. s. w.', 1752.

<sup>94</sup> Who as laboratory technicians-instructors lead the chemical procedure.

<sup>95</sup> Even now, this is the Third Temple Degree, namely that of the Practici.

many activities, and the oven  $\Delta^{nos}$  degrees that must be taken into account<sup>96</sup>, et cetera, that the Brethren themselves always assist in carrying out the work, and try to achieve a readiness to work themselves. The rest, for instance the mere experimenting at a small scale, et cetera, is extensively comprised in the instruction for this Degree.

3) To always properly study the instruction in every Degree, when progressing in the further practical Degrees, both regarding the nature of the most important subject, and regarding the nature of the other substances to be processed, the barrels, manipulation<sup>97</sup> and the like; to draft contemplations with the Brethren regularly; and after having comprehended the appropriateness of the Brethren and requested permission, and after acquired special instruction to a work of the Order, to work beforehand completely by rote, write everything down and send in this essay for investigation and acceptance to a higher authority. Is it forthcoming, then and no sooner the work itself, with all possible wariness, accuracy and purity is started and continued without precipitance, under preceding attentive prayer that is held *in plena conventione*<sup>98</sup>, and the blessing of the heaven for a lucky conclusion awaited with patience and under continued prayer.

4) To heed the following warnings with this, to wit:

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<sup>96</sup> “und dabey zu beobachtenden  $\Delta^{nos}$  Graden”. The sign  $\Delta$  is elsewhere in the manuscript used for fire (Feuer). In ancient German, ‘Feuernis’ is used for ‘oven’. The addition ‘nos’ after the  $\Delta$  would then indicate the combination Feuer-nos. The inflection in this type of works is not always strict.

<sup>97</sup> Chemical processing.

<sup>98</sup> In plenary.

a) With the Brethren of the Order neither to speed up<sup>99</sup> when progressing to higher Degrees, nor with the actual undertaking of a practical work; but because of the importance of the matter, to your conscience, to convince yourself beforehand impartially and surely of the above mentioned moral and physical<sup>100</sup> susceptibility of the Brethren, as all the responsibility and the mistakes made herewith, are exclusively attributed to the directors of the Order.

b) To investigate beforehand well, after everyone's state of mind, the intention of your Brethren why they desire to carry out the labour; whether it consists of the questionable hunger for gold, or that it is pure and according to the final purpose of the Order, namely truly to know God and nature, and through that, to be united closer to Him, the giver of all good, to their eternal bliss and their true salvation. In the first case they must be thoroughly informed about the condemnableness of this intention, and about the interdict of the divine blessing, that has necessarily been effectuated through that, and also about a happy conclusion and success, and incessantly be reminded of the word of Matthew, 6:23<sup>101</sup>: "Seek first the kingdom of God and His justice, and all these things shall be added to you."

#### §. 4.

So much, dearly beloved Brethren directors of the Order!, so much belongs to the important office that the high Order entrusts you with. Great is its scope, we admit it, and just as great the responsibility that negligence and neglect of the lofty

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<sup>99</sup> "(...) weder (...), noch auch (...), nicht (...)". A well-known phenomenon in this type of old books, in which a double negation is used whereas a single one must be read.

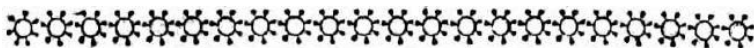
<sup>100</sup> "physischen". In this context the science of physics is intended.

<sup>101</sup> This is an error in the original manuscript. Read: '6:33'.

duties inevitably bring with them. But be comforted, dearly beloved Brethren, and rejoice, for just as great is the reward that waits for your loyalty and care in the Order. Time and eternity have reserved for you the happy fate, when you manage this important office reasonably. Never doubt your powers, small as they may seem initially, for these powers apparently will increase when you incessantly ask God for wisdom, when with zeal and diligence you study the regulations of the Order, and always ask your priors for advice and for tuition. For them this tuition will never come to an end, will never be denied them, and thus they will, not only through the grace of God and of the Order, progress from the one preparatory phase to the other in the fullness of light, but surely also bring their Brethren farther and have the greatest gratification, that people through their assistance and the blessing of heaven have become temporarily and eternally happy. Here as well applies the word with Daniel, 12:3: “The teachers will shine, like the brightness of the heaven, and those who justify many there, like the stars, always and eternally.”<sup>102</sup>

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<sup>102</sup> Sacredbible.org is almost in conformity here.



## Cap. II.

### Further explanation of the seven oath points.

#### §. 1.

With regard to the biblical explanation of our very holy oath, that has been communicated by the high officials of the Order and is in the hands of all Brethren, we believe to do no superfluous thing if we for the elevation of the Brethren and to make it easy for them - dearly beloved Brethren directors of the Order!, as your office entails it to repeatedly inculcate this oath and to explain it in the convocations -, in the next paragraphs further explain a thing or two.

#### §. 2.

To start, however, dear Brethren!, we must before you continue remind you very importunately, that with every installation of a candidate as a junior of the Order it must never be omitted, that in the speech that - before the oath is taken - is directed to the *Recipiendum*<sup>103</sup>, amongst others the whole weight of your rhetoric is used to the following points, according to your mental strength, to wit:

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<sup>103</sup> Receiver, so the candidate who receives the initiation.

1) That you vividly bring to his mind the loftiness, dignity and infallible, for humans and spirits terrific power of every oath; that a perjurer already for the world is the most insane felon; and that curse and misfortune do not vanish from the dwelling place of him who breaks an oath, as God stringently adheres to His honour, and the insulted majesty of the judge of the world for always and eternally exerts revenge on him who has lied to God.

2) That you make it comprehensible to him, how the oath of the quite holy Order must unbreakably and strictly be lifelong kept as to all its seven points, as through this and the important writing of installation in the high Order, a spiritual human being must be made out of an earthly one; and that accordingly from that, in the personal actuality of the individuality of the candidate, for always and eternally in due course a change to a true doxology - as yet incomprehensible to him - will be given to him through the cooperating mercy of the heaven.

3) That you emphatically present to him above all things, how this oath, after it has once been truly ensured, is wholly irrevocable and cannot ever be undone by any power of this world, and with that binds the candidate for the whole period of his life; hence that he must ponder well beforehand<sup>104</sup>, lest he should make himself guilty of levity.

### §. 3.

The first duty. Constantly practising myself in devotion<sup>105</sup>.  
“The fear of the Lord is the beginning of wisdom”; Sirach,

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<sup>104</sup> The initiates of the A.M.O.R.C. who have received the First Temple Degree initiation, know what this passage refers to. Sub rosa.

<sup>105</sup> “in der Furcht Gottes”. Means both ‘devotion’ and ‘fear of God’. Also elsewhere in this manuscript.

1:16<sup>106</sup>. That the continued training in the devotion ought to be the most important quality of an R.C., becomes obvious already from the final aim - suggested in the earlier Cap. I, pag. 1 seq. - of the high Order.<sup>107</sup>

We shall not be long-winded about this first oath point, and the reason is that with regard to the being compulsory of this duty the matter speaks for itself. But - with regard to its explanation or the tuition about how one must exercise oneself in the devotion - we have, God be praised!, a quantity of the most excellent books, of which prevalingly we cannot recommend them enough the writings that have been left to us by our beatified Brother Thomas à Kempis, in particular the treaty of the Imitation of Christ.

**Wir wollen über diesen ersten Eydespunct um  
deswillen nicht weitläufig seyn, weil die Absicht der  
Verbindlichkeit dieser Pflicht der Sache für sich selbst  
redet, in Absicht ihrer Erklärung aber, oder des Un-  
verrichts, wie man sich in der Furcht Gottes üben  
solle, wir Gottlob! eine Menge der vortreflichsten  
Bücher haben, unter denen wir ihnen vornehmlich  
unsers seeligen Vbrs. Thomas a Kempis, hinterlas-  
sene Schriften, sonderlich den Tractat von der Nach-  
folge Christi, nicht genug empfehlen können.**

<sup>106</sup> Read: 'Jesus Sirach, 1:15'. Sacredbible.org gives: "The love of God is honorable wisdom." However to be the equivalent of 'Ecclesiasticus: 1:16'. In the Dutch Statenvertaling though, it is 1:15.

<sup>107</sup> Where it says: "(...) thus our hopeful inquisitiveness must never become tired, but become ever stronger, and we in it daily wiser en more perfect."

You yourself, most worthy Brethren directors of the Order! will - just as we feel convinced of the reliability of each one of you - since long already have gained with yourself the blissful experience of a practical devotion, which, as the best teacher, will tell you for the tuition of your Brethren much more than we can write down. So you will have found, that to the exercise of devotion mainly belongs:

1) A ceaseless faithful, attentive prayer, carried out in the name of Jesus. Ah yes!, because from ourselves we can but pray, and moreover this not only from ourselves, if God does not grant us His grace and the spirit of prayer. With the whole feeling that we are very unworthy of the good, desiring from God mercy and power to the holy life and the holy conduct for the sake of the blood of conciliation - in the humble spirit and the saddening repentance about our sins -, procures answer to prayer, blessing and mercy. Because You, God!, will not despise a guilt conscious and beaten heart.

2) A continuous attention towards oneself, after the ruling of sin has stopped with pleasing<sup>108</sup> itself in the heart. We talk here about already reborn people, which all R.C.'s should be, who, even now that they are still submitted to the attacks of sin, nonetheless no longer let themselves be ruled. With coarse non-incarnates, who not yet have their animalistic person under foot, but are dragged about as miserable slaves by their carnal, sinful desires, we have no business at this spot. For this attention to ever keep to the good, Mason's<sup>109</sup> neat treatise about the self-knowledge constitutes an excellent inducement.

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<sup>108</sup> "erhellen". Has many meanings.

<sup>109</sup> Intended will be: John Mason, 'A Treatise of Self Knowledge', London, 1745. Later also published in Rotterdam as 'Verhandelng van de zelfs kennis', 1761. Fitting citation, and both with the Rosicrucians and the Freemasons the greatest adagium: "For, certain it



3) The appearance and careful encapsulation<sup>110</sup> of our weakest side. Not one stronghold is so strong, or it has a spot where easier than anywhere else it might be attacked and conquered. An image of the human soul. Lust and pride are almost widespread the weak side here, which therefore is time and again attacked by the wicked enemy to get at the soul.

a)<sup>111</sup> The lust, or the foolish urge of the human beings to procreate, or rather satisfy their unclean carnal desires, also often gives the reborn most of the struggle, no matter how ugly and degrading it is for the first dignity of man<sup>112</sup> and for his future highness in heaven. Adam in a sense had already fallen, at least already from a high degree of his original mental pureness when Eve was created, although the creation story does not mention anything about it. And yet he did recognize his wife no sooner than after the great Fall had taken place, the earth had been cursed, and he was driven from paradise. This is a high doctrine, and maybe in higher Degrees of the Order you will at some time further recognize this and understand the words of the Apocalyps<sup>113</sup>, 14:4: “These are the ones who were not defiled with women, for they are virgins and follow the lamb wherever he will go. These were redeemed from men, as the first-fruits, God and the Lamb.”<sup>114</sup> And about them it says in the preceding verse 3: “And they sung, as a new song (...) and

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is, the great end of philosophy, both natural and moral, is to know ourselves and to know God.” Mason, XIV.

<sup>110</sup> “Verwahrung”.

<sup>111</sup> In the manuscript the numbering erroneously runs as follows: 1, 2, 3, a, 6, 4, 5.

<sup>112</sup> “die erste Würde der Menschen und für seine (...)”. So in the manuscript verb and predicate do not well match.

<sup>113</sup> Bible, Revelation.

<sup>114</sup> Sacredbible.org gives here: “(...) as the first-fruits for God and for the Lamb.”

nobody could learn the song without the one hundred and twenty thousand who are bought from the earth. (...).”<sup>115</sup> Now we just want to exhort the beloved Brethren, that they make the members of their Orders aware of the weak side of the sinful human nature, and without interruption confront them with the words of Peter, namely 1. Peter, 2:11: “Abstain from carnal desires, which battle against the soul”<sup>116</sup>, et cetera. Even in wedlock fornication without adultery can be committed, just as even in wedlock there is a chastity. The coarse outbreaks of vice<sup>117</sup> in adultery, fornication, stupid<sup>118</sup> sins and the like, are too far distant from the R.C. than that we must contaminate our feather with them. But the words of Christ, with Matthew, 5:28: “Who will have looked at a woman, so as to lust after her, has already committed adultery with her in his heart”, et cetera, must make everybody fearful, make aware of the deepest misery of the filthiness of the soul and warn against it. Job in his book says, with 31:1: “I made an agreement with my eyes, that I would not heed a virgin.” Good for him!, who always takes this caution of Job as an example. Diligent prayer, constant vigilance over oneself, the avoiding of every tempting opportunity, distrust of one’s own powers and a constant anxiety and fear of falling, are the weapons that we must never lay down from our hands to curb this weak side of our soul and defend it against all attacks of the impure spirit. Here as well it should be called out to the Brethren really often: “Be vigilant and pray, so that you may not enter into temptation”; Matthew, 26:11<sup>119</sup>.

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<sup>115</sup> Here as well Sacredbible.org is somewhat different, among other things speaking about one hundred and forty-four thousand.

<sup>116</sup> Ditto, *mutatis mutandis*.

<sup>117</sup> “des Lasters”.

<sup>118</sup> In the sense of ‘unspoken’.

<sup>119</sup> This must be, according to Sacredbible.org: Matthew 26:41. In the Dutch Statenvertaling it is: Matthew, 26:41, as well.

6) The pride or egomania is the second most important weakness of the human soul. Pride made Lucifer fall and through pride Adam fell; a horrendous warning! Pride is so firmly woven into the obscurity of our soul, that - if we are lucky enough - hubris eventually gives us the hardest time when we want to cleanse it from all its remaining mistakes and blots. It assumes a thousand and one shapes to hide its ugliness, and often even the mask of virtue. For not seldom the noblest attitudes, the brightest actions, yes, humility itself, are nothing else but a fine pride. So much is the cunning satan at pains to blind the human being and to make him his image. How much is still missing here, before we carry the image of our Saviour in us! How little noblemen are there, not appreciated by the world and only great in the eyes of the heaven! Do warn your Brethren above all against the so-called spiritual pride. This is an illness of the soul, which resists all improvement and therefore is so hard to be healed. If one imagines oneself to be good enough already before God, and speaks with the pharisees, with Luke, 18:11: "O God, I give thanks to you that I am not like the rest of men", et cetera, oh!, then such a miserable one has already sunk very deeply into the perdition of the pharisaic justice and its pride. The eternal mouth of the truth calls the pharisees and their kind, with Matthew, 3:7: "progeny of vipers", and averts, with Matthew, 5:20: "Unless your justice is better than that of the scribes and pharisees you shall not enter into the kingdom of heaven." Miserable pride! Infirm human being! A glance at the misery of sin and at your whole unenviable condition after body and soul will reduce you deeply to your true value, and intimate you how decent true humility would be. Then finally know: "God resists the arrogant, but to the humble he gives grace"; 1 Peter, 5:5.

4) The detachment of our individuality and the entirely losing of our own will in the will of God: this is the required part of the exercise in the devotion. Who is it, who can still

genuinely pray after Christ, with Luke, 22:42: “Father, not mine, but Your will be done.” “Father!, not as I want it, but as You want it”; Matthew, 26:39. These few words become taxing, very taxing to us in the onset of our conversion<sup>120</sup>. Deeply engraved in our soul is the own will. Here the natural ruin shows its greatest power. But, be comforted! When this seven-headed dragon has been conquered, all the other things go much easier. But how do we conquer him? Ah! Beloved Brethren!, we surely will conquer him, if we do exactly as Christ does, namely by grappling our entire steadfastness here; by applying all forces of the grace that has been granted, be it big or small; by throwing ourselves down to earth before God with the entire loyalty of the mind, the entire sincerity of the heart and the entire determination of the soul; and then, on behalf of Jesus’ merit, by daring to imitate Him, our greatest Brother-Master: Father, not as I and my individuality want it, but as You want it. Father, not my will, but Your will be done. Would then such a earnestness go to the extreme? Christ went for the third time and prayed. Let us do so as well and pray regularly, as regular as the own will gives offence again. Ah!, and how often will it not do this in the onset? Let us pray, let us wrestle, let us weep for aid to God on high. Would he leave us unanswered? He, who is love itself, would observe how a poor creature squirms and labours exactly to liberate itself from the natural ruin, and would leave it unanswered? The blood of reconciliation would not come to our assistance now? Away with the comfortless thought, suggested by the satan, that we prayed in vain, that we had to fail, that we indeed would never get so far that we entirely and totally can merge with God’s will. No! No! “I can do everything”, says Paul, with Philipppians, 4:13: “through Him, who makes me powerful<sup>121</sup>, Christ.” Often we feel strengthened, sooner than we suspect. The attacks of the

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<sup>120</sup> A phrase that is not found within the current vocabulary of the A.M.O.R.C. Here the inner turnaround to a spiritual life is intended.

<sup>121</sup> Sacredbible.org: “who has strengthened me”.

own will, become rarer, become weaker, and the enemy lies overthrown. We however fair well!

5) Scrutinizing the will of God. Often we get in circumstances of life in which we must reflect whether to do or leave something, and we do not always know at once whether the one is according to the will of God, or the other. With a sensitive mind anxiety appears here, for one fears to fail in the one or in the other case, and to act against the will of God. With this it is a necessary caution that we do not act hastily, but - if there is still some time available - weigh the matter as to all relations that we have with it, and mainly focus our entire attention on the motives for it, even if they might be ever so extreme. Not seldom this caution will reveal a way to us through which we can suppress our doubt, and with certainty can decide according to the will of God. Every now and then all our reflecting will not help us however, but we only ensnare ourselves deeper in our worries. Then we must only call for enlightenment to God on our knee and comforted, in order that He decides for us and shows us the way and His holy will. God is loyal. He will certainly show it to us, often in a miraculous manner. Next however we must also at once set sail, without pondering about it long with flesh and blood. Is the matter so urgent however, that we must make a decision immediately, without even having the slightest time for prayer, o! then quickly a sigh must be sent to heaven, and hereupon the first thought be followed that gets into gear in our soul, and we shall not fail: "Recommend your ways to the Lord", it is said in Psalms, 37:5<sup>122</sup>, "and hope in him, and he will accomplish it."

6) A steady relation with God. God spoke to Abraham, with Genesis, 17:1: "I am the almighty God, walk before me and be pious." Most beloved Brethren!, the Lord is close to us. David

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<sup>122</sup> Sacredbible.org has this as 38:5.

says, with Psalms, 139:2-4<sup>123</sup>: “You understand my thoughts from afar. When I sit or lie, You are around me and see all my ways. Because behold!, there is no word in my tongue that You, Lord!, does not know”, et cetera. And Paulus, with Acts of the Apostles, 17:28: “In him we live, and move, and exist.” This delightful thought must always take possession of our entire soul, and then it becomes the most rewarding source of the peace of God, that is above all understanding, and - after Philippians, 4:7 - of a tranquility of the soul, of a joy, that can only be experienced, but cannot be expressed with words. The solid relation with God elevates man above himself. Even if he walks in the body here, yet in the vivid feeling of the unity with his Creator he already has a foretaste of the bliss, yes, he is blissful here already. The fixed thought: God, the almighty, the algood, is my friend, makes all bitterness sweet, makes that the world is all the same to us. It gives wings to the desire for our most important destiny - to eternity.

You, most beloved Brethren, will agree with us through your own experience, that these six points actually belong as well to the exercise in the devotion. But you must, ah!, you must take care with all your powers, that the Brethren who are entrusted to you never become slow and sleepy in the fulfillment of this first important oath point, but daily, like the maidens, with Matthew 25:4, attend their lamps, in order that they are prepared when the groom comes.

#### §. 4.

The second duty. Not to deliberately renounce<sup>124</sup>  
the love for the neighbour.

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<sup>123</sup> Sacreible.org has this as 138:2-4.

<sup>124</sup> “nie zu betrüben”. Knows many connotations.

“If anyone says; I love God; and he hates his brother, then he is a liar. For if he does not love his brother, whom he does see, in what way can he love God, whom he does not see?”; 1 John, 4:20. All human beings together form a family: a motherly country carries them; a sun shines down on them; they all have a common ancestor; all have been redeemed by the blood of a divine conciliator; all are destined for eternity. Does this not sufficiently show us the reasonableness of the law of love for the neighbour? Does it not give us rich substance for this or a similar conversation with ourselves? I ought to love my neighbour as myself, that is to say: I ought to adjudge him as much good as, and yet more good than myself. God commands this, nature commands this, and my oath of the Order says: I ought never to intentionally shame the love for the neighbour. Well then!, therefore I must:

1) Bring down everything that could be a hindrance to this love. My soul must be empty of all badly arranged self-love, which just like a sea current attracts, to and in it, all that it can reach; empty of all pride through which I elevate myself above my neighbour and deem myself nobler and better than him, and deem myself worthy of everything - and for the greatest good -, and him hardly for the smallest thing. Empty finally of all indifference and impassiveness towards the happiness or misfortune of my neighbour. Conversely I must:

2) Be filled with sentiment towards everything that relates him; experience cordial joy when he is fairing well, and true sadness when he is depressed by concern. These experiences however must move me in such a way, that I:

3) Will not leave it at that, but bring myself to activity as soon as I can, to help his happiness increase, but mainly to provide him with consolation in his need. In many respects I will be able to do the latter sooner than the former, and as this

duty is the more urgent, I must not withdraw from it in any way. My stock of temporary ability must not be blocked for the help, salvation and consolation for my necessitous brother. Now, was I entitled to the goods of our communal Father, when he handed them out and gave me more, and less to him? He sent us both into the world, in order to ripen right through the same, and to arrive in our common fatherland of the eternity. For me he strew my way with flowers, and I merily hop over them. The other on the other hand must work his way through thorns and hedges, and sighs with every pace. When the both of us have completed a day's work, I lay myself to rest calmly and without worries, and the morning sun awakens me to new joyfulness. And he, my poor brother, dejected through want and poverty, slumbers full with tears on his hard lair, and tomorrow new concern awaits him. What? I should condone this without emotion and let my traveling companion languish on the road? What? Our journey may be completed in only a few days; his and my journey through this world, covered through impermanence. And we both meet in front of the gates of eternity. Now I am no longer rich, no longer weighty. He is no longer poor, no longer humble; now we both are, well, what? Two separated human souls, equally immortal; death has completely equalized us.<sup>125</sup> Ah!, now be welcome to me, thou alms! thou beneficences to this brother! Special heirs share all my richness, and only you I find back! More! He smiles at me, he blesses me for Your's sake, and now we both go hand in hand to our judge, who has already weighed every appeased sigh, and has counted every wiped off tear, and our judge speaks to me: "I, I have been hungry and you have fed me", et cetera. Alms! Alms! Good for me for Your's sake! Well, the duty towards the poor I have fulfilled and I shall fulfill it further. Am I ready now? Oh no!, because:

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<sup>125</sup> Compare: "Let us be equal, before death makes us equal." Pharaon Ichnaton, 18th Dynasty, appr. 1350 B.C.



4) Often the requirements of the neighbour cannot be met by alms, so that we now have to focus on involvement. For here I can expand my sphere of influence farther than before. Office, class, friends, family members, protection by the great, follies and vanities of other people, I move all of you, I use all of you for saving someone in distress, for the persevering of virtues, for rewarding the deserving man, for supporting the reasonable one. No road should be too far for me, no night too dark, no work too exacting, when I am able to help. I will never rest when I have the opportunity to be useful, for all this belongs to the love for the neighbour.

5) But not always are sour activities and wearinesses needed to fulfill this duty. I yet see a wide field where I, without much effort, can grow, attend and maintain the lovely fruits of love of one's neighbour, if I just apply attention and mindfulness. This is the communion in everyday life. A thousand sins against the love for the neighbour are committed here, alas, without being acknowledged for what they are, or being watched. Therefore I do not want to suffer any longer when my neighbour is degraded, no longer be silent when he is being mocked. I shall gag the slanderer, as often as he makes himself bold to make someone's veracity, virtue or good name ambiguous and doubtful; bravely defend the innocent; and even with the guilty ones use the words of Christ and John, 8:7: "Let whoever is without sin among you be the first to cast a stone at him."<sup>126</sup> And this is how I want to purely safeguard my conscience in the future from all sins against the love for the neighbour.

6) But, ah!, a heavy point in fulfilling this duty; the heaviest amongst all is yet the love for the enemies. What? Must I also love my enemies? Love them as myself? Yes, that is what I must, whatever flesh and blood, whatever the old human being may have against it all time. My enemy also is my neighbour.

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<sup>126</sup> Originally, because of the context in the Bible: 'her'.

So I must never deliberately burden the love for the enemies too. My oath of the Order contains this, and I have sworn it solemnly. This the highest Brother-Master Christ Jesus orders, when he asserts very emphatically, with Matthew, 5:44-45: "But I say to you: love your enemies. Bless those who curse you. Do well to those who hate you, pray for those who insult and persecute you, in order that you are children of your Father in heaven", et cetera. To be a child of God: this is what I strive after day and night, but it is eternally denied me when I hate my enemies, when bitterness and wrath against them control my soul, yes, even also then, when I do not love them heartily.

Carry on therefore, my soul! Fight, wrestle, pray to God for a conciliatory heart. Your enemy is your benefactor, for he makes you into a child of God when you love him; he is your Brother. Can you hate your benefactor, your Brother? So how would it help me, if I would fulfill the entirely sacred oath of the Order with all other points, and would fail with this single one? Would I not still be a perjurer? Even more, I shall reflect on all my so-called enemies in turn. Possibly I shall yet find a lot at their apology. The one attacks me sorely in a fierce discord, attacks my honour, he snarls insulting words at me and is my enemy since. It hurts me, as often as I think of it. However, should I not have been more judicious at the onset of the discord, and more master of my own heat? Why did I stimulate his rush, his heated blood? And did not I as well say enough unpleasant things to him, alas? So, has he not been insulted by me as well? Shortly, the matter at least discontinuous itself mutually, and the injustice is spread over both parties. And moreover, what does true honour consist of? Through quarrel and deceptions it has rid me of part of my capital; this is obvious, the whole world knows it.

Alright, so the whole world knows, that there is an impostor, which for him is punishment enough already. However, would I have felt well in his place, had I lost my honest name? So is he not worthy of my compassion rather than my hate? Moreover Christ says, with Luke, 6:29: "Him who takes away your coat, do not withhold even your tunic." I have not done this, but this does not yet make me a debtor. But the third one has went farthest. Since long he has slandered me without reason and does it daily still. But does not the Redeemer say, with Matthew, 5:11: "Blessed are you, when the people slander you, and speak falsely with that." A fourth, a fifth and a sixth one are admittedly my enemies as well, but those have only done me small occurrences. Things that do not amount to much. Well, I have no right to hate all these enemies. No!, I do not want to hate them, but I must love them, love them as myself. Otherwise I am no Christian, no child of God, no Rosicrucian. O!, strenghten me, suffering Jesus, You have even prayed for Your murderers. Who am I, proud earthworm? Let Your force in me - the weakling - be powerful! In the end and finally, when someone throws a stone at me, am I then not acting misguided by heeding the stone, instead of him who has thrown it?<sup>127</sup> You my friend, are the stone in a higher hand. Why do I want to be angry with you? Forgive, eternal mercy, my foolishness up to now. Ah, let me love my enemies, as You have loved all Your enemies, me and all sinners already since eternity, amen!

Beloved Brethren directors of the Order!, of all the seven oath points alas not one is more often infringed than this second one, and with that nothing is taken into account less, than the love

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<sup>127</sup> Compare: "(...) many (...) who think they must avail themselves of a quality of the dog. If someone has thrown a stone at it, it does not impute this to the perpetrator, but rather to the stone." Michael Maier, 1568-1622, *Silentium Past Clamores* (The Silence after the Clamour), 1617, H. XXI. Apology for the Rosicrucians.

for the enemies. So here you must double your care with your Brethren, and often explain to them and enjoin them the doctrine of love for the neighbour in its entire scope; however first of all make them understand, that without the pure love for the neighbour, no real and true devotion is possible, as the nature of the affair brings it with it and Christ, mainly with Matthew, 22:37-40, says: "You shall love the Lord your God from all your heart, and with all your soul and with all your mind. This is the most important and greatest command. But similar to it is: love your neighbour as yourself. On these two commandments the entire law depends, and the prophets."

#### §. 5.

The third duty. Flawlessly to observe the utmost silence.


The duty of silence was already introduced in Moses' time. If it was necessary in those days, how much more it must be nowadays, as evil more than ever rules over the good, and the children of the Light, to which we must count all worthy Brethren, are completely surrounded by thick darknesses of wordly-wise with backward knowledge. He who weighs the importance of the high mysteries of the Order only slightly with sensible mind, will not one moment deem the necessity of the severe duty of the Order superfluous or useless.

In order that you, dear Brethren directors of the Order!, when explaining the status and the dimension of this invulnerable oath point may fail the less, we want to construe this here, as follows:

1) The so very solemnly sworn duty of the highest silence extends without exception to everything that concerns the high Order of the R.C.'s in the nearest or farthest way, or has only a

slight connection with that, even if it seems as inconsiderable as ever can be. Young upcoming Brethren therefore cannot accurately enough be held to unlimited silence as, because of their lack of greater knowledge, much things that - when they would have reached experience - would make them tremble because of the dangerous consequences, may seem to them insignificant and not worth being silent about. So mainly it are those, who immediately with having entrance in the Order must be seriously instructed that in the Order they must consider nothing insignificant, not even the seemingly smallest looking trifle, but must firmly convince themselves that the priors have prescribed nothing in it that does not have a good reason. Every director of the Order must accomplish this with the Brethren the sooner.

2) Carefully try to discover the sources of the talkativeness with them, in order to obturate them the sooner. Usually they will be the following:


a) Frivolousness. If this mistake in general is dangerous in human society and especially with a R.C., thus through the praised silence it becomes more numerous as well.<sup>128</sup> A frivolous person in the lowest Degrees never believes, that it could entail so much that he entrusts others with what the Order has communicated to him regarding knowledge. What is the additional value if this or that person would know, that there is an Order of the R.C.'s in the world, and that this Order has got a solid foothold in his Lodge ? What is the additional value if his good friend or relative receives the message that he also,

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<sup>128</sup> Probably is intended: 'in the light of the praised silence becomes ever more striking'.

is a R.C.? After all he has promised him<sup>129</sup> silence. Supposed that they<sup>130</sup> would come to know it, then they would not be so bad as to punish him for it, as for the remaining part he is a good Brother, et cetera. In short, this levity makes him an perjurer and he chatters.

b) Prolixity. This product of an inner pride entices many, especially young Brethren, to chattering, because they like to be taken for important, scholarly and very enlightened men. Mainly the presently still dismal situation of most of the Lodges in Germany presents the opportunity for this. For in comparison with the largest group of these Lodges of all kinds of so-called systems, up to now there are only very few to be so lucky as to be enlightened by the true Light of the high Order. All the rest is chaotic darkness.

Now, if a young R.C. enters such a situation and perceives that here it is still totally night, oh!, he then feels distress in his chest; then from his height, as little as it may still be even now, he looks proudly down on Master and Brethren of this poor ; and in order not to asphyxiate through chimerical wisdom, he begins to lecture surreptitiously; and if shrewd fellow members of such a Lodge are available, then these manage to work him just as long until he unmistakably chatters and unmistakably breaks his oath.

c) Curiosity. Many are so impatient, that they find it impossible to wait for something<sup>131</sup> on the lowest steps of investigation of the Order, although this is customary. They see the gloom of the light and want to see the light itself in the

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<sup>129</sup> Probably is intended: 'The R.C. promised the Order'.

<sup>130</sup> The manuscript changes subjects indistinctly. Here his fellow Brethren seem to be intended.

<sup>131</sup> "etwas zu verziehen". Knows many connotations.

greatest clarity at once, hence that they often put pressure on their good director of the Order to lead them farther. Now, if this is a thoughtful man, having his good reasons not to be guided by this passion, but to admonish them to fitting patience, then this does not suit them, but they try to help themselves without intervention of their priors, enter short cuts to this end, and tackle everybody of whom they believe that they can get to know something from them that they do not yet know. It cannot be conceived how dangerous such a dissipated<sup>132</sup> undertaking for such an impatient and curious Brother can become, if he manages to find dispelled Brethren, or even caco magos<sup>133</sup>, as his soul can so easily become lost and not seldomly he makes himself utterly ridiculous. We know of a recent example, namely that a *Theoreticus* has turned to an old, respectable Brother from the Eighth Degree, whom he did not know at all as a Brother of the Order, but of whom he just did surmise that he might want to be a R.C. Without further announcement, even in profane relations, he gives him the sign of the Juniorate. He reciprocated it. Now he goes farther with making himself known as *Theoreticus*. But as it does not seem wise to the old Brother to answer him further, he<sup>134</sup> keeps him for nothing more than a junior, is surprised that he does not stand higher in the Order, and instead of following his first plan to hear something new from him, he starts with lecturing himself and providing the old magister with a quantity of good lessons and admonitions, who quietly listens to them with great patience and even greater pity, and lets him go in peace.

d) A good heart. This too in general can often become a real mistake, so here as well. Many a good-hearted Brother wishes, as he feels happy within the Order, that all people may be so happy (Ah!, we join him in his wish). Consequently, without

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<sup>132</sup> “sträflich”. Knows many connotations.

<sup>133</sup> Presumably: ‘bad magi’.

<sup>134</sup> The *Theoreticus*.

lending his ear to another voice than his good heart, he approaches this and that person to guide him to the Order. But because he usually is too young in the Order, and thence is lacking the necessary understanding and carefulness, he commits frequent infractions, does not judge his alleged candidates adequately beforehand longly and deeply enough, is either completely misled<sup>135</sup>, or yet - also regarding good persons - transcends the boundaries of silence, says more than he should say, therefore chats and damages his honour without intent, purely out of kindness.

Besides these four main sources of the chatting and the indiscretion there certainly can be more, which partly from and for themselves, but all because of the dangerous consequences, are very punishable. Every Brother director of a Circle must try to discover them all, in order to be capable of putting a stop to them before they break out; are spilled as an unstoppable stream; and often spread disaster about the whole Order.

The means that a director of the Order should employ to do this, can be found at the end of this §. Previously we yet must:

3) Indicate some main points which regarding the silence of the Brethren first of all must be recommended, to the observing of which they must be strictly kept. Besides that which has been previously said about this under number 1 of this §. in general, must be conveyed to every Brother in particular:

a) Not to reveal his priors and director of the Order to any person in the world. The anonimity of the priors traditionally has been a fundamental law of the Order, and in the current decade has been confirmed and sharpened anew as such. The reason for this is explained, with others, in the secret instruction

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<sup>135</sup> "hinter das Licht geführt". A nice metaphor, that cannot be translated literally.



for the director of the Order, hence that for the sake of brevity we want to refer the Brethren to it. So when, also because of changing the abode of a Brother or for other reasons, now and then a Brother is transferred to another Circle, he must - with reservation regarding his aim - be obliged, not to announce in any way to his new Brethren his former, erstwhile priors, nor to the erstwhile Brethren his present, new priors.

b) Not to reveal himself as a R.C. to any other general Fr. M.<sup>136</sup>, and even less to a profane one, on penalty of suspension, complete exclusion and - depending on the circumstances - perhaps even harsher penalties.

c) Not to indicate anything about the accoutrements and location of his Order, his fellow members, the activities of the Order and practical exercises, et cetera, to an alien Brother R.C. whom he might have discovered on a journey perhaps or otherwise and who has become known to him by a coincidence; on penalty of exclusion. To do this to a profane one is treason and deserves the anathema of the Order.

d) This especially goes when in some location or in another environment there are several Circles where just by coincidence, even without given the appearance, it may happen that a Brother becomes known to the other as a R.C. Here the rule should firmly be applied, that the directors of the Order with all possible rigor and their full authority insist, that when Brethren from several Circles should recognize each other at once as R.C., they nonetheless - under threat of inevitable suspension and, with recidivism, of the total exclusion - under no pretext or excuse entrust each other with their affairs; and even less make known to each other their fellow members, but

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<sup>136</sup> Presumably is intended: 'Freimaurer', 'Freemason'.

in the least the directors<sup>137</sup> of the Order. Neglecting this rule leads to the most miserable consequences and heinous desintegrations and disorders, which afterwards can only be repaired with great difficulty or cannot be repaired at all. Unfortunately in our supreme directorate<sup>138</sup> we have already gained the sad experience, that by chatter that prevailed, several orders were in chaos<sup>139</sup>, and that a complete main directorate<sup>140</sup> with all the Orders depending on it, became almost completely excluded and almost perished, and only with extreme effort and through urgent intercession by higher organizations could be saved.

e) Not to reveal his potentially higher Degrees to any lower Brother, regardless whether the latter belongs with him to one and the same Order. In the extremest emergency and if he knows no other way to save himself, he is allowed to intimate to the lower Brother that he N.B. is one Degree higher. However, what he has learned in this one higher Degree, may not even in the slightest measure be revealed in any way and under no circumstance to the other, which is self-evident and is also often expressed verbatim in the oath formula of higher Degrees.

f) To speak or act with no one else but his director of the Order about his own practical activities, their circumstances and results, insofar they are allowed him in very high Degrees, unless he is appointed to work with a Brother *conjunctim*<sup>141</sup>, in which case they both depict one person.

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<sup>137</sup> “ihren O. Directorem”. The inflection seems to incorrectly form the accusativus, through which it cannot be seen whether the singular or plural is intended. By the way this is about pseudo-Latin.

<sup>138</sup> “Oberhaupts-Directorio”.

<sup>139</sup> The sentence in the original does not run well.

<sup>140</sup> “Haupt-Directorium”.

<sup>141</sup> Together.

g) To keep everything that his director of the Order entrusts him with as a secret and under the seal of silence about the Order or affairs concerning the Order, with respect and obedience as such, and to keep it deep inside his chest until further orders.

4) He must apply sanity, experience, knowledge of human nature and an untiring diligence, to truly judge the members of his Order as to their whole way of thinking and moral character in their profane relations. Also, the wisdom of our high priors of the Order becomes apparent from this, that a complete Circle ought not to consist of more than eight Brethren. A director of the Order can overlook such a small number outright, because many a househusband indeed has a greater number of corporeal children that he must bring up. Often also a director of the Order has chosen his Brethren himself, and thus has known them long since for their good and weak side. The easier it will be for him now, to study them fully with a more intense attention. Such a requirement and an as perfectly possible knowledge of the urges, virtues and mistakes of his Brethren, will enable the director of the Order not only to have them strictly observe this duty to be silent, but also to always providently<sup>142</sup> guide them in every situation and condition of the Order in accordance with the laws of the Order, and to certainly achieve among them under God's blissful assistance the final aim of the Order to their true well-being.

b)<sup>143</sup> Following this attained insight he must particularly influence everybody to tackle slander, and to prevent it from reaching an outbreak. Therefore, should he find Brethren in his Order with whom the earlier at number 2 indicated four main sources of the slander are hidden, then he must:

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<sup>142</sup> "glücklich".

<sup>143</sup> In the manuscript is missing a paragraph a).

8) Timely try to cure the frivolous one of this vice, by stressing the interest of the Order; the threatening danger and the heavy penalty for every traitor; and the certain loss of his temporary and eternal well-being.

2) Demonstrate to the boaster how ridiculous this foolishness is, with the suggestion how insignificant a point his few, current insight constitutes, opposite the deep sciences of higher Brethren, in particular of the wise Masters, and that humility, even with the highest insight, is a fitting and highly decent virtue for the R.C. in general, and mainly also for him, with his little knowledge. Here it can come to assistance what has been said above number 3 *sub. litt. b* about pride in general, as it is at the basis of every boasting.

3) Make understandable to the curious that, when he does not want to bind himself to the prescribed arrangement, and through impatience prematurely wants to know more than befits him - and can be carried by him, to the judgment of his prior -, this even creates the greatest obstacle for his quick progressing in the Order, and that all things worth knowing which are obtained through shortcuts are incorrect and consequently useless and often very dangerous; and that, through this, the shown disobedience to the guidelines of the Order will always be punished severely by the highest priors of the Order, et cetera.

7) Bring into the mind of the good-hearted the words of Sirach, 3:24<sup>144</sup>: “You should not rashly examine the things that are beyond your ability.”<sup>145</sup> He is not called to recruit for the Order, and when therefore out of true philanthropy he feels

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<sup>144</sup> Sacredbible.org gives: ‘Sirach, 3:22’. The Dutch Statenvertaling however, gives: ‘Jezus Sirach, 3:23’. Slightly differing texts by the way, between German original and these works.

<sup>145</sup> “Was deines Amts nicht ist, da laß deinen Vorwitz.”

compelled to see one or other worthy man as happy as he himself is, he must file a request thereabouts with his priors, and await further orders from them about how to behave. These would not hesitate, depending on the circumstances, to supply him with a suitable and for him highly necessary instruction, in order that his well-meant activities suitably and according to the assent can be focussed on the work.

c) He must not neglect the custom to have read out the sacred oath of the Order at every convocation, and in his admonition observe it strictly to all its points; and to incessantly alert young Brethren mainly to being silent; with the continuous warning, that through the neglecting of this third oath point by one single Brother, easily a misfortune can be brought over the entire Order. Therefore he must regularly:

d) Recommend to the Brethren, *in plena conventione*<sup>146</sup> on behalf of the high priors of the Order, that each one must pay attention to the other, and immediately report to the director, both to the fulfillment of the VI. E.P.<sup>147</sup> and because of their common safety or the general well-being of the Order, the slightest case of offense; for which accusation because of this strict order no single Brother should feel offended by the other, or should blame the other for it, and on the contrary should rather guard against bringing a single fellow Brother in the unpleasant situation, that the latter feels compelled against his will to become his accuser. Should such an accusation, depending on the circumstances, take place surreptitiously or openly, then must:

e) The violating of silence (N.B. Insofar as it is not a secretive treachery, that must be reported by the director of the Order to a higher authority, without causing a stir), be dealt

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<sup>146</sup> In plenary meeting.

<sup>147</sup> §. 6 of the oath points.

with in the manner prescribed by the Bylaws just like other derelictions of duties, and as a warning example, depending on the seriousness, without respect of persons, be punished.

Here we give the well-meant advice to every director of the Order, never to be lenient with punishing the violating of silence, because leniency would constantly be applied untimely here. Therefore he must heed to the extreme not to burden himself with guilt by any omitting of incessant, uninterrupted and conscientious admonitions to his Brethren to be silent, for then he has a broken sword and must blame himself for his conscience.

#### §. 6.

The fourth duty. To become older  
in unbreakable loyalty to the Order.

1) Steadfastness and permanence in the decisions that he made with a free choice and after due consultation, and which concern a good cause, is the duty of a reasonable, settled and honest man, and their fulfillment was even with the ancient pagans already a virtue. With the Romans and Greeks he who did not keep his word was presented with the utmost scoffing. Indecision is the quality of little souls. What more important thing can a human being have chosen than that - through God's grace - he has managed to enter into such a high Fraternity as our holy Order as to all intent is? So what duty can be more important to him than remaining loyal to this Order until his end of life? Moreover our holy oath, that we have reminded of before already, is of such a nature, that its binding force cannot be extinguished by any power in the sublunary world, as it is a bond that we have made with the eternally unshakable and

almighty Creator of the heaven and the earth. It<sup>148</sup> therefore obliges us, after once it has been taken, to the strict observing of all seven oath points as long as we live, and permits no withdrawal, limitation or change of our once given word. Consequently it binds us to unbreakable loyalty.

2) The apostle Paul says, with Ephesians, 4:14: "So may we then no longer be little children, disturbed and carried about by every wind of doctrine, by the wickedness of men, and by the craftiness which deceives unto error." The Brethren directors of the Order can give an admonition to their Brethren that is never more suited, than when they confront them with these words; and at no time it has been more necessary than in our current times, in which so many prophets rise, disseminate false doctrines and want to make the Order suspect. As since the duration of our sacred Order no less than 134 sects have come up quickly like the poisonous truffles or the detrimental tares, and have ever so quickly putrefied and left their seed in the world, thus it is no wonder that it continuously sprouts again. The old cunning snake, the seducer and liar of old, is not idle either, but leads his misfit in the children of darkness, in order - were it possible - to seduce the chosen ones as well. Add to that, alas!, the far from small number of those unfortunates who once belonged to us, and through altercation, perjury, sins and slander made themselves suffer the loss from the light of grace, and must bear the just punishment of the complete exclusion or even the anathema of the Order as a warning to others. These commonly become the worst seducers of others. They at once mix the more or less of the truth that they possess, in proportion as they have reached the higher or lower steps in the Order, with their own additions, fabricate from it a badly cohering, pitiable so-called system, and now they try to rave about their false merchandise and push it anywhere. Now that is every kind

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<sup>148</sup> "Er verpflichtet uns (...)", et cetera. The word "Er" may refer to the oath ('der Eid'), or the Creator ('der Schöpfer').

of wind of doctrine, by people and deceivers being frolicsome, in order that they becharm and seduce us. Against all these satanic messengers, their temptations, all their false signs and miracles, you, dearest Brethren directors of the Order! must carefully try to guard all your Brethren, in order that they do not become indecisive, doubters and tattlers, but grow older in unbreakable loyalty towards the Order, and observe this adjured point of constancy as long as they live.

3) Liveliness, assiduity and diligence also belong to the loyalty towards the Order. They are strictly demanded of an honest Brother, to be useful both for himself and others, as well as for the Order. Through indolence and laziness in the fulfilment of our postulated duties of the Order, apparently a defection against the Order is committed and this fourth oath point insulted. This mainly concerns you, most beloved Brethren directors of the Order! Of him to whom many others are entrusted, much is required. To you however much, much more is entrusted, for if you read once more §. 3., Cap. 1, you will find the evidence there. So if ever you want to weaken with leading your heavy office (because we do not attribute indolence to you), o!, then later on you will remember that you have sworn loyalty to the Order, and that active diligence belongs to that as well. Exert all your powers to not become a perjurer, and if these powers might flee from you, the thought in whose services you work will support you powerfully; also because indeed - under Cap. 1, §. 4 - the loyalty deployed by you will not remain unrewarded.

4) Reckoned among loyalty to the Order furthermore is the patience and the meekness on the steps of trials of the Order. Only steadfastness and permanence in the good are crowned within the Order. Both these necessary qualities



nothwendigen Eigenschaften eines Brs. können aber ohne vorhergehende Prüfungen unmöglich erkannt werden; und wir sind aufgenommen in den Or<sup>n</sup> der ächtgeprüften R. C. Unsere Hohen O. Obern haben alleine, die von Gott ihnen verliehene Gabe, Menschen ächt zu prüfen. Hierzu wird nun nothwendiger Weise Zeit erfordert. Diese Prüfungszeit kann nur nach der innern Beschaffenheit eines jeden, bald länger bald kürzer seyn. Ist sie das erste, so giebt

of a Brother however, can impossibly be recognized without preceding trials. And we have been incorporated in the Order of the truly tested R.C.'s. Our high directors of the Order alone, have the ability, given by God, to truly test people. This now, necessarily requires time. This trial period can only be longer or shorter depending on everybody's inner disposition. Is it the first, then there are several Brethren who become impatient and agitated about that. Mainly these must be reminded of the sworn oath duty, namely that they have promised to grow older or become old in unbreakable loyalty to the Order; and so a trial of a few years does not deserve it to be mentioned at all, as we have promised to persevere in unbreakable loyalty, patience, steadfastness and constancy to the Order itself, without complaining, until becoming old. Moreover the blame is not with the directors but with the Brethren themselves when the probation is not yet shortened, and the impatience of a Brother is not yet a motive for the directors to change the laws of the Order. So when the required inner value is not found with a Brother, he may easily reach a high age, and a grey hair may cover his skull, without he having reached the high steps of the Order.

5) The loyalty towards the Order is also observed by truthfulness and sincerity of the heart. Degradation and craftiness are in themselves already very ugly vices. Their ugliness however does change into true abhorrence, when they are found with a Brother of the Order. Only the sincere one, reaps in the Order the fruits of his reasonability. He who wears a devil's mask and is versed with the art of misleading, may creep into the Order in pharisaical sheeps' clothing; deceive for a while his *introducer* and also the director of his Order; even progress some steps in the Order. Thus<sup>149</sup> - because according to the classification by register the tests initially are only small and are held by subordinate priors, whose knowledge is not yet capable to fathom all the secret caverns of the human heart - a scoundrel who is disguised by the art of misleading and malice with the help of satan, may now and then manage to slip through the first small tests unrecognized. Maybe the high Order out of philanthropy even waits for him to improve himself. However, if this does not happen, and the hypocrite has the audacity to desire progress to higher steps in the Order, there, where sharper and bigger trials and more important investigative forces are at work, then here it is that the mask is infallibly torn from him. The cloud of his distorted virtue disappears, the artificial fabric of his deception is torn, and the more or less black heart becomes visible and stripped in its true shape. Then woe him, the hypocrite!, for he has not only lied to human beings, but to God and for him it would be much better had he never found the entrance to the Order.

There is however also another type of insult of truthfulness and of an infidelity to the Order that has been committed through that, which admittedly springs from a less dangerous source, but always is just as repulsive and damaging. Many a human being who is not ill-disposed per se, has allowed himself to make in into a habit of seldom truly expressing the truth, from a

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<sup>149</sup> In the original the structure of this sentence is not correct.

misunderstood cleverness. Often from all kinds of motives he misdirects even insignificant matters; now he colors the affair like this, now like that, and reports at the expense of the truth an affair not as it is, but how in his opinion it should have been. Shortly, he does not know the venerability of truth, the highness of truth considered as truth, so he assesses it the less and he is a highly unreliable man

If such a person becomes a Brother of the Order, then he carries this weakness of his - to call it this way for the sake of convenience - with him into the Order, and through an old, long habit it costs him nothing to be unreliable and uncertain here as well. But who does not see the indecent, objectionable and at the same time for him and others dangerous behaviour of a Brother, who with these dispositions enters a honorable society, in the Circle of which the serious truth, full of majesty, sits on its throne and is appreciated? Such a Brother cannot timely enough be dissuaded from his dispositions to date, and be brought to compliance with the strict laws of the eternal truth, of the loyalty and sincerity to the Order.

6) Finally yet, to the loyalty in the Order belongs the undauntedness and steadfastness to commence, unwaveringly as well, with the obligations of his Order in times of danger. God's hand watches over the well-being of the Order, and the highest silence, as long as it is observed by every Brother, guarantees him a strong and impenetrable wall against every persecution of violence. If meanwhile by God's ordination, for the punishment of the broken silence, an investigation by the management against an unveiled Order might be made<sup>150</sup>, then in such a sorrowful occasion the Brethren nonetheless would have to prove their loyalty towards the Order and not let themselves be induced by anything in the world, by its impending punishments, even by torture and death, to betray and let fall in

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<sup>150</sup> Intended seems to be: by the profane authorities.

profane hands the mysteries that have been entrusted to them by the Order. In such an emergency, besides an immediate report to the highest priors of the Order, they must take their refuge to prayer and be strongly assured that the promise with Psalms, 50:15<sup>151</sup>: “Call upon me in need, then I will rescue you, and you will have to honour me”, also with them according to God’s merciful compassion will be fulfilled; the innocent one is brought to safety by the high, incredible powers of the Order safety; and the perjurious offender will only receive the well-earned punishment; because God, in any need and danger, does not leave those who trust Him.

So much for the observance of the fourth oath duty, namely the unbreakable loyalty to the Order.

#### §. 7.

The fifth duty. To show total obedience to the priors.

1) God is a God of the arrangement. Of this the whole work of Creation, heaven and earth and the entire marvellous arrangement of nature testify. Measure and weight rule in admirable proportions along the entire ladder downwards, from the seraphs to the worm in the dust. Of this the economy of God testifies in his merciful realm, in which eternal, unchangeable laws, conditions, rewards and punishments are determined on the basis of wise arrangement. The high Order with which God and His wisdom are, can also therefore impossibly do without the design of the divine arrangement. No! With it there must be the thoroughest agreement between the parts with the whole, and an innerly correct proportion must take place between the members of the Order amongst and with each other, because how else must the high Fraternity exist and its great final

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<sup>151</sup> Sacredbible.org has this as 49:15.

purpose - the glorification of the name of God, the happiness of the Brethren and the well-being of the neighbour - be achieved?

2) The nature of the case requires therefore, that the fathers of the Order - men who have climbed the highest steps of the Order through God's grace and their holy way of life, and in the holy possession of the deep mysteries of the Order have raised themselves above the general course of the entire nature; men of great power and influence; too elevated than that they might be recognized<sup>152</sup> by Brethren of the lowest steps, or judged for their true characterizing greatness -, have the seal of conducting the entire numerous Fraternity in hands, and lead and guide this great company - to its true salvation - to wisdom, justice and goodness. The whole glorious arrangement of the Order, that every unprejudiced Brother insofar as he comprehends it, must admire with respect, we received from their hands; the superb laws of it are the noble fruits of their deep insights. They know the nature of souls entirely, and know exactly the course along which they must be led to their rectification and elevation, because they look into the world of the invisible reasonable beings, and decipher every step of the tuition and unfoldment of the powers of a spirit. Men like these we call our priors; what happiness, what honour for us! The ones who are like these, should we afflict them through disobedience? What eternal shame for us!

3) So it is up to them to command; and it is up to us to obey. Heaven and earth invite us to this; it requires the loud voice of reasoning; our temporary and eternal well-being plead for it; but we demonstrate our due obedience towards our exalted priors:

a) Through an inner tendency of the mind to the love and inclination towards them, and to a joyful abandoning of ourselves to their will. Our grateful soul must venerate them,

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<sup>152</sup> "erkannt": 'recognized' in both meanings of the word.

our heart must be the throne, the obedience the governor, and a feeling of appeal must flow through us, as often as we have been found worthy of an injunction from them. Ignoble indifference must be banned from our chest; force, resentment and sensual antagonizing be far, far remote from us. Even without an oath the deepest subjection must already be a high law for our life; and our entire inner feeling be solely obedience. Here the words of Paul apply, with 1 Thessalonians, 5:12: “And we ask you however, beloved Brethren!, to recognize those who labor on you, and who preside over you in the Lord, and who admonish you.”<sup>153</sup>

b) Through removing all distrust against them. This admittedly follows already from the foregoing. Because he who is convinced in general of the majesty and grandeur of the priors of the Order and the pure and divine purpose of their efforts in the Order, will never lead a shadow of doubt into his soul. But, here and there we find weak Brethren who do not at all yet grasp the highness of the Order and the highness of the priors, and not seldomly become obstinate, as on their steps they impossibly can obtain the complete clarity about thousands of topics and nonetheless have to follow the orders submitted to them, and unnoticedly they begin to doubt the correctness of the matter. And now the satan, the sly rogue is at it, crawls between the opened door of doubt and enters the untried soul and labours day and night through false mirages, innumerable objections and enlarged obscurities just so long till the complete distrust has become matured<sup>154</sup>, grown to an indominable strength, and completely destroys such miserable Brethren. Here, here most beloved Brethren directors of the Order!, your entire attention must be aimed at such Brethren. You must timely discover and

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<sup>153</sup> Sacredbible.org: “(...) who labor on you (...)” The Dutch ‘Statenvertaling’ however gives: “die onder u arbeiden” (who labor under - or amongst - you).

<sup>154</sup> “ausgekohren”. Presumably similar to ‘ausgegoren’.

quickly make futile this old, customary artifice of the murderer of souls, before the damage caused, increases in size and the illness becomes incurable. Distrust towards the Order is an obvious temptation from the devil, against which, with the Brethren, must be applied the exhortation of Christ, with Matthew 26:41: "Be vigilant and pray, so that you may not enter into temptation."

c) Through expelling all arrogance, self-complacency, uncritical and arbitrary presentation in the Order. A Brother who is well-versed in the Order resembles a traveler who travels through entirely unknown territory in which numerous labyrinths are found, but who, in order not to get lost, has a loyal signpost as his companion, that is familiar with the right way.<sup>155</sup>

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<sup>155</sup> Familiar picture from the 'Chymische Hochzeit Christiani Rosenkreutz', Second Day. Brother C.R.C. is on his way to the castle. He feeds bread to a pigeon, but a raven seizes it: "So bald es aber ihr feind ein schwarzer Rab ersehen, ist er gleich auff die Taub zugeschossen, und gleichwol meiner nit begert, sondern der Tauben das ihre nemmen wöllen, die sich anders nit dann mit fliehen erwehren können. Seindt deßwegen mit einander Mittagwerts zugeflogen, welches mich dann dermassen erzürnet und betrübt, daß ich auß unbedacht dem losen Raben nacheylt und also wider meinen willen, fast einer Ackerlänge weit, in verzeichneten Weg einen geloffen und also den Raben vertrieben, die Tauben aber erlöst. Aller erst mercket ich, was ich unbesonnen gehandelt und das ich allbereit auff ein Weg kommen, darvon ich nit wider (bey gefahr grosser Straff) weichen dörrfte." ("However, as soon as his enemy, a black raven, had seen him, it immediately rushed at the pigeon. It did not covet mine, but wanted to take that of the pigeon, that could but defend itself by fleeing. Hence that together they have entered the afternoon [also: gone south!], which then made me angry and sad in such a manner, that mindlessly I chased the hurrying raven and thus against my will, almost a field length far, have entered a wrong road and thus have driven the raven away, but freed the pigeon. First I noticed how rashly I had acted, and that I had already arrived at a road from which (in danger of great punishment) I was not allowed to deviate.").

Will not every sensible human being consider the traveler to be an obvious fool, when he discards the instruction of the signpost, rejects the indicated street and chooses a road for his journey at his own discretion? Will not his foolishness increase, when after choosing and even actually setting foot in the wrong road, the good, loyal signpost warns, implores, admonishes him to turn back from this wrong road because he will suffer damage, and yet the ignorant traveler wants to be more sensible and does not want to be advised? Here is your image! foolish Brother! who is brooding on the rules of the Order and the orders of the priors, and wants to have everything very differently arranged to your own self-conceit. But your foolishness is also accompanied by criminality, as you violate your oath and the sworn obedience towards the priors of the Order.

d) Through cheerfully following the regulations and orders of the priors. At whose favour are recommended the obligations and duties of the Order? Does the benefit lie on the side of the priors, or on our side? The former are self-sufficient: of all their activities, their often sour exertions, they have no other advantage but the unselfish joy that they spread the good in the world and make the people happy. Oh! how unfair and unjust do we act towards them and towards ourselves, if through inertia or disobedience as well, we do not quickly and gladly perform the orders that are given by them for our sake; through that impede the good; and with unmerciful hands towards ourselves tear down the build of our temporary and eternal well-being, which the good-natured already had exactly begun to produce. Also everything that might impede us to do what we are due, should be far from us. We rather want to offer willing hands, in order that we succeed - through glorious perspiration and work, through loyal and prompt obedience - to ease, even if only for the thousandth part, the burden of the



Order that has been taken over by our good-natured priors for our sake.

e) Through quietly awaiting the advancement to higher Degrees. When the Brother junior in the main plan number 1 perceives the several steps, he would like to be elevated to the number of the wise Masters. In itself this desire is noble if it takes place in the correct order, this means, when the desire for this higher step is accompanied by the required dignity for it. For if this Brother judges himself impartially, he will, no matter how weak his insights may ever be, nonetheless easily understand, that without appropriateness and mainly without inner value, it is totally impossible to see this wish fulfilled. This will bring out in him a calm modesty, but at the same time a very active diligence soon to be found worthy to progress in the Order. So far everything goes well. The Brother studies diligently, tries to improve his heart and his doing better and better, and behaves in accordance with the regulations of the Order. His virtuous striving is rewarded by his immediate prior also in this way, that it makes for his furtherance, but in his<sup>156</sup> opinion this goes much too slow. He would like to make headway quicker, to speedily be at the conclusion of his wishes. Now it is high time for the directors of the Order to be vigilant, that this up to now<sup>157</sup> very good Brother is not spoiled by an emerging germinating impatience. Here he must be exhorted to acquiescence, and it must be instilled in him how everything depends on the will of the priors, who will not be dictated; that he has sworn obedience; that the priors must have their good reasons to not let him progress farther yet; that he must carefully investigate himself whether in his inner self something might still be hidden that unknowingly constitutes an obstacle for him with his progressing in the Order; that possibly his patience and subjection must be tested; that nothing happens

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<sup>156</sup> Of the junior.

<sup>157</sup> “aunoch”. Probably to be the equivalent of ‘annoch’.

without God's will, in which he must submerge his own will completely; that with a demonstrated acquiescence and continuous striving to become better, his advancement will follow infallibly; et cetera. The perditionous impatience of the Brethren must therefore be timely prevented, and they must quickly be saved from the danger that through it they insult the obedience towards the priors of the Order and become perjurious.

f) Through patiently accepting punishments that possibly have been decided by the priors for mistakes made. What are punishments of the Order? And what purpose do they serve? Are it not paternal castigations that intend our improvement? Reproofs that lead us away from decay and must guard us against it henceforth? If the person who must be punished has overreached himself in such a way, that all fraternal and paternal supplications from the powers that be, have been applied in vain, and with further perseverance in his irregular behaviour runs the risk of nefariously neglecting his dearly taken oath of the Order, then it is high time that he is serious about it and that more powerful means - so, in fact, actual punishments of the Order - are applied to have him turn around if possible, to guard him against total ruination and save him from perdition. How affectionate, how full of goodness is not the purpose of the punishments of the Order? Can a Brother want to shirk from this? Only he can, who no longer deserves the name of a Brother; who through strong wilfulness, inflated pride, and through being dazzled by the satan, will not enter into any discipline and arrangement; transmutes his mistakes into crimes; heaps guilt upon guilt; and finally through treachery or other shame and vice compels the Order that loving fathers become strong, grim judges. Wo! such a perpetrator of shame! He certainly plunges for always and eternally in the abyss of perdition that he has overconfidently dug for himself. He however, who timely pays attention to the wholesome intention of the discipline of the Order; comprehends his

injustice very contritely; recognizes the legitimacy of the penalty given to him and that possibly he has even deserved something more severe; who knows the great love of the priors of the Order and convinces himself, that they do not derive pleasure from punishing, yes, that such a punishment might hurt their gentle fatherly hearts even more than the chastised Brother; o!, he will with a touched soul prove full obedience, kiss the hand that beats him, and through quick rectification try to anew regain the grace of the priors. Hail him! Ever so quickly he is pronounced a beloved child of the Order again, and the preceding is gladly forgiven and forgotten.

#### §. 8.

The sixth duty. For the very laudable Fraternity not to conceal any secret that is related to its terrain.

In the biblical explanation of the seven oath points that are in the hands of the Brethren directors of the Order, the grounds are adduced why this duty takes place. Therefore we refer the Brethren to that, and can so much the shorter be here. Everything that we may yet find necessary to bring to the fore, consists of the following, to wit:

1) As in the world is possible neither a mystery of nature, nor a mystery in the true Art, that does not find itself with the Order and should be known with the highest priors of the Order, and the Order therefore in fact has no use for a notification of it - whereas the notifying Brother himself has such use, as his right of possession has not been violated in any way, and it might even be advantageous for him for a quicker promotion in the Order and a better application of his mystery -, thus there is no basis why a Brother could be reticent with that, unless it is an unlawful distrust against the Order, or even a miserable

jealousy; which both cannot be thought of with an R.C. Hence that the Brethren directors of the Order carefully explain to all new incorporated Brethren, and at the same time warn them, that - since nothing in nature is surreptitious to the highest priors of the Order - it could not remain unknown to them, as soon as they want to know it, whether a Brother would possess a mystery, and would be reticent with that. Therefore it could not be understood in what terrible light a new sprout in the Order would come to stand with the highest priors of the Order, if he would break his oath in this way, and would withhold from the Order things that would be known to it anyway.

2) In this manner the conscience must be appeased of those, who possibly have acquired from somebody a mystery under the seal of taciturnity, under a sworn oath or possibly even under a curse that has been put on it by the informant. Such a person<sup>158</sup> must be informed:

a) That the signification which is prescribed for the fulfillment of the sixth oath point in the Order's regulations secures him in such a way, that this secret comes to nobody's knowledge in the Order and only to the knowledge of the high presiding magus.

b) That the latter does not only already know the secret, but if he would want to, also already knows at the same time, that the declaring Brother has it in his possession, and therefore did not discover anything but that which already has been discovered.

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<sup>158</sup> It is unclear who is intended here: the provider of a secret, or its recipient. I am inclined to the latter. The confusion arises due to the fact that the passage begins with 'those', and farther continues in singular. If with 'Such a person' the recipient is intended, then it must be induced from the paragraphs a, b and c, that the secret that was wrongly revealed, was revealed by one Brother to another.

c) That, since every Brother embraces the Order completely, he in the same manner as the Order represents a person, and thus tells its secret only to himself.

3) Moreover, to the title of a secret, finding a way in the field of the Order, belongs:

α) Everything that in a near or remote manner is related to the Order, and can be useful or detrimental to it.

β) Indeed all treachery committed against the Order by a Brother. It does not matter what they consist of, and in what nature and manner they take place.

γ) All small talk of the Brethren amongst each other that no one Brother must kept silent for the other one, but at once must report to his immediate priors.

δ) All unauthorized acts and every unlawful representation by a Brother which likewise surreptitiously or openly must be conveyed to the priors.

ε) All which a practical Brother with his activities expresses or notices about which nothing must be dissembled for the prior on duty, like it is decreed in the practical instruction.

All this and even more, belongs to the fulfillment of the sixth oath point.

## §. 9.

The seventh duty. To embrace the Creator, His wisdom and this Order.

The notion of the property explains to us this duty in the most important en shortest manner; for we are a property of the Creator, His wisdom and of our holy, high Order.

1) Therefore we must have no will of our own, but must subject all our circumstances and changes joyously to the regulations of the property of our Lord. The suppressing of the own will in general, is extensively dealt with at §. 3, sub no. 4. As a property of our Creator and His wisdom however, we are at the same time also a lawfully acquired property of the holy Order, since we have surrendered ourselves voluntarily to it for our bliss, and since the high Order in everything that it intends with us never acts differently than according to the most holy will of the Creator, our natural property Lord, and in this manner only implements His commands on us. So we can be absolutely sure, that our highest priors of the Order never do something different regarding the members of the Order, than what God himself would do directly, should He act directly. Now that this is so:

2) We must in the Order be able to have ourselves handled after discretion; this precept follows from the first one. So everything that is recommended to us as Brethren of the Order, must without refusal be followed punctually.<sup>159</sup> This has already been dealt with in §. 7 and elsewhere. What quiet and hope<sup>160</sup> for us, when because of our imperfections or flaws some orders

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<sup>159</sup> From this the autocratic nature of the Order comes to the fore, and also the basis for it. The A.M.O.R.C. also, has an autocratic character, but certainly not this spartan, and also less on the basis of the rule in force here, and more evolved, because an Order that wants to be able to operate universally worldwide, must have distinct and internationally applicable precepts. This most certainly goes for the rituals, which must remain uniform. Finally it relates to the offices within the Order.

<sup>160</sup> “Zuversicht”. Knows many connotations, also ‘trust’, ‘abandon’.

of the Order are bitter, and do not want to become palatable for the old human being! What quiet and hope that God's wisdom even issues these regulations through the high priors of the Order about and with us, in order that thus no injustice befalls us, nor can befall us, because these holy men let themselves be guided exactly by the will of God, our Creator, that is known to them.

3) So we must recognize this, our unspeakable greatest felicity, with great humility because we, we, out of so many millions of human beings have been deemed worthy to be in this closer and more precise connection with the Creator, His wisdom and an Order that for its highness and actual inner magnitude is such a strong evidence of God's mercy with humanity, because of its<sup>161</sup> curbing of heaven and earth, and again opening the obstructed road to paradise; whose highest rulers are friends of God in the most accurate sense, true pupils and sweethearts of our well praised Redeemer Jesus Christ, the elevated Master of the whole of nature, who is elevated far above the rest of the mortals and with the one hand leans on the beneficent cross of conciliation, and with the other holds the long chain of the Order, that - O!, Brethren!, do cheer with us! - reaches down to us, and of which also we, also we are links. Hallelujah! Hallelujah! Hallelujah! Do praise, you servants of God!, you R.C.'s, all of you, praise the Lord! Be thankful, sing praise of his holiest name!, for he has performed something great with us, for which reason we are cheerful! Amen!

#### §. 10.

This, esteemed Brethren directors of the Order!, are our thoughts about the seven oath points, which we under the heartily invoking of God have designed to our ability, and

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<sup>161</sup> The Order.

written down to your enlightenment<sup>162</sup>. You should take them as a guidance when you explain to your Brethren the oath of the sacred Order, and carry them out further to your mental power and own experiences. Because nothing is more necessary, than that our Brethren in the entire scope learn to understand what it is that they have actually promised and sworn. Herewith we can give you the pleasant message, that the priors of our high Order, who have this urgent necessity so much at heart, out of paternal love for us have made the arrangement, that besides these seven oath points also special convocation speeches ought to be printed. Admittedly we have not seen those yet, but in anticipation are already convinced that they have been elaborated thoroughly and excellently, and will carry out much farther what we just as the directors of the Order have been able to design, in brief, in outline, purely for their application.

Ah!, neglect nothing, dearest Brethren, to do your part sincerely and to utmost capacity, in order that this oath in this your Order is always held sacred, and that through your guilt no soul be lost.

We however, Lord, Lord God!, fall on our countenances to the earth, and implore your mercy over all our Brethren. Ah Lord!, give them Your Spirit, in order that they become your disciples. Let them stand firmly in Your mercy, forgive them - for the sake of the blood of the reconciliation - all their sins, and make them fully worthy of salvation. For You have the hearts of the human being in Your hand and lead them as the water stream. Ah! Father! Ah!, guide the hearts of our Brethren, in order that they abandon themselves completely to you. Through your word of power chase the murderer of souls far away from them, in order that he is not able to rob any of the souls that You have entrusted to us. Also keep them, above all, from the slightest

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<sup>162</sup> "Erleichterung", so 'to lighten your burden'. Here therefore not in the sense of Enlightenment ('Erleuchtung').



violation of this high, holy oath. O Lord!, we request You in tears: let there be no perjurer amongst us; no one, who through the thundering voice of the judge of the world will ever be found guilty of a punishable process; no one who from the top of his happiness would be able to plunge himself into the abyss of perdition. No, Lord!, do keep Your little group of the just<sup>163</sup>; let us all, us all, by nothing be torn away from Your bond of mercy. Ah! You are so loyal and have promised to answer prayer; oh!, answer our poor prayer. In the name of Jesus!, we implore to You on high - You be praise, glory, gratitude, worship, honour and magnificence, from now until eternity. Amen! Amen! Amen.



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<sup>163</sup> “(...) bewahre du dein Häuflein der Gerechten (...)” Compare Sacredbible.org, Psalms, 124:3: “For the Lord will not allow the rod of sinners to remain over the lot of the just (...)”, or: “denn der gottlosen scepter wird nicht bleiben über dem heuflein der gerechten.” Also however compare Jesus Sirach, 48:17, where ‘Häuflein’ means ‘little people’.



## Remarks

With the Excerpt of the instructive Order regulations  
of the old system of the G.R.C. <sup>164</sup>.

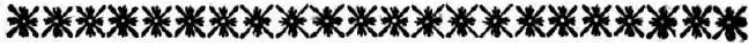
## Preface<sup>165</sup>

For the sake of brevity and to save a lot of writing, we shall only indicate the locations in the chapters and paragraphs of which we deem it necessary to add a thing for elucidation and further implementation, and therefore cannot commit ourselves with this activity to an actual cohesion.

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<sup>164</sup> “von G.R.C. alten Systems”, i.e. ‘Goldenem Rosen Kreuz’.

<sup>165</sup> “Vorerinnerung”.



## Cap. I.

### About the general duties of a Brother.

#### 1st remark.

#### ad §. 2.

Regarding<sup>166</sup> the nature and method in which the complaint case in general and the offenses of the Brethren with an Order must be dealt with, the Constitution<sup>167</sup> and the Secret Instruction<sup>168</sup> must be re-read. However, should a brother (which God mercifully may prevent) commit such an offense that the formal anathema of the Order should follow, then, if the fact has been duly proven, nothing further is said to the offender, and all other members of the Order are recommended in secret - nonetheless with all severity - to no longer exchange one single word with him about matters of the Order and also, wherever it is applicable and causes no stir, to avoid all profane relations to the best of one's ability. The written complaint that, wherever possible, has been thoroughly documented by the senior, is signed by the director of the Order and all members, and without delay sent to the immediate prior through the secret circulare<sup>169</sup>. Further orders are awaited, during which time the

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<sup>166</sup> In the margin of the original it states at this level: "Auszug der Instructionen Ons Satzungen" ('Excerpt of the instructive rules of the Order').

<sup>167</sup> "Haupt-Institut".

<sup>168</sup> "geheime Instruction".

<sup>169</sup> Presumably secret messengers are intended here.

accused must neither hear the slightest about convocations, nor about other activities of the Order.

2nd remark.

ad §. 3.

Nothing is more valuable than the noble time, and its loss is irreplaceable.<sup>170</sup> After our professional activities have been completed, we must battle with the time<sup>171</sup>, and distribute with very reasonable hand the hours for relaxation of body and mind, for taking into account the well-being in the circuit of our acquaintances and friends, et cetera, in order that we do not fail in the activities of our Order and act against the duty. The investigation of nature and most of the activities of the Order are of such nature however, that when we accustom our taste to them, they delight our soul in such a way that we do not want any other pleasure and other satisfaction of the mind. And for Brethren whose occupation requires much sitting still, many beautiful activities of the Order at the same time form a very healthy and favourable exercise.

3rd remark.

ad §. 2.

Above<sup>172</sup>, the office of a director of the Order has been extensively dealt with in chapter 1. A director of the Order who

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<sup>170</sup> In the margin of the original it states at this level: "Auszug 1c." ('Excerpt, et cetera').

<sup>171</sup> "die Zeit auskaufen".

<sup>172</sup> In the margin of the original it states at this level: "Auszug 1c." ('Excerpt, et cetera').

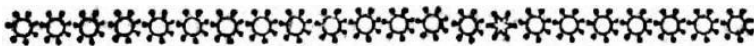
may be difficult for his Brethren, as it is mentioned here, is no true shepherd, but a mercenary and does not deserve to remain in his important office longer, as he more disturbs and hinders than promotes the loving intentions of the Order.

4th remark.

ad §. 5.

The event may occur, that Brethren out of efficient curiosity ask questions that are neither captious, nor exceed the scope of their Degree, and which the Brother director of the Order yet cannot answer. He must not decline those but, to teach himself and his Brethren, have them submitted to his immediate priors, and ask only them for answering, which answering, insofar as the matter does not belong to higher Degrees of the Order that have not yet been attained, will surely follow.

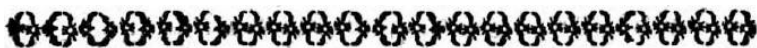




## Cap. II.

What a Circle is and how it must be held  
according to the rules.

Everything that has been recorded in the seven paragraphs of this Cap., does not need clarification in any way, but the Brethren directors of the Order may only follow the literal, pure contents faithfully and diligently. Thus in our Orders order will constantly prevail and with that all disorder will fall away automatically, and they can be assured of the blessing of the heaven and of the appeal of their priors.



### Cap. III.

About the convocation rooms and the choice of candidates, and also about how an approved candidate must be prepared for his acceptance, actually must be received and subsequently must be instructed according to regulations.

#### 5th remark.

##### ad §. 2.

The choice of candidates is one of the most important activities of a director of the Order. A scabby sheep often infects the whole flock. The measure prescribed in the Constitution, Cap. 2. §. 2., to determine the dignity of a candidate, must therefore always precisely be applied with painful exactitude, in order that no single *introducer* because of a bad choice makes himself responsible towards the Order. The importance of the matter deserves indeed, that we investigate every aspirant well, in order not to bring unworthy ones in the sanctum of the Order, in which only pure souls may come. With every proposal for a candidate our conscience must be a witness to us, that with all our powers we have observed our responsibility in the investigation of him, and that our conviction, resting on knowledge of the matter, considers him eligible. If this is the case, then we do not have to fear any countermeasure of the Order, should the candidate afterwards be recognized as an unworthy one. Here our consolation, as with all misadventures in life, is a clean conscience. The mistake we innocently made then belongs to the great unfathomable plan of the governance by God, in which even evil must serve for good, and finally the

best of the whole must come out. Jesus himself chose his twelve apostles, and there was an Iscariot between them.


6th remark.

*ibidem*

*Ad verba*<sup>173</sup>: To have the next items categorically answered. — Should this not take place or be neglected with any Brother in his Order, then this must be caught up and the written answers must without delay be sent to the leadership, and such a thing must never be disregarded in the future.

7th remark.

*ibidem*

*Ad verba*: With this one must in an open <sup>174</sup> *strictissime*<sup>175</sup> observe the arrangement of the Freemasons, and not go beyond that, et cetera.

The general Freemasonry is and remains the breeding ground of the high Order. Its origin comes from a holy source; it is the forecourt of the Order. But sad it is, to see the child of a fair mother misshapen like that, and to see the several so-called

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<sup>173</sup> Probably ‘orally’ is intended, also considering the application further on, with the 10th remark, § 6. Although the text here with the 6th remark is presented with two dashes, as to indicate that in that location the orally treated things took place, further on the oral passage actually is content with text. In the margin of the original it states at this level: “Auszug tc.” (‘Excerpt, et cetera’).

<sup>174</sup> Read: ‘convocation’.

<sup>175</sup> Very strictly.



systems of Freemasonry defaced with so much nonsense and partly ridiculous antics and playfulnesses. Meanwhile they<sup>176</sup> do not give up all hope, that the priors of the high Order - especially with the current greater expansion of the Order - not think of the Brethren of the Antichambre as well<sup>177</sup>; one time grant their attention to improving Freemasonry; and hand over to us<sup>178</sup> the old, true ritual of the three or four Freemasonry Degrees, that - allegedly - still is in the archive of the Order, or under their supervision and consent design a completely new one, and in joint edition would have to have it introduced. Till that fortunate instant we must actually make it do with what we have, and to orderly act according to what is ordered here.

#### 8th remark.

As both this long paragraph and the end of the previous one, deals so extensively with the preparatory activities that must take place with the candidates, the leading Brethren of the Order may easily deduce from this how ineluctably necessary and also how very important the fitting preparation of the installation in the holy, high Order is in every respect. So do not fail, most beloved Brethren!, to observe this extremely important duty with the utmost care at every acceptation that must be minded. We cannot find enough words to impress this on you most stringently. Consider, Brethren, the startling responsibility that you would have, should the one who is incorporated in the Order becomes unhappy, and that the primary cause of this should be found in the neglected preparation. You should tremble with fear about this, as often as you perform an installation, and throw yourself down before God in prayer and pleading, that the eternal compassion may

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<sup>176</sup> Obviously the Freemasons are intended here.

<sup>177</sup> The passage is unclear. Possibly 'not only' is intended here.

<sup>178</sup> Unclear who wishes this for whom.

mercifully protect you from this big misfortune. Do your part sincerely for the new Brother; then God's Holy Spirit will certainly do It's part also, to cultivate a soul in such a way that it truly become worthy of salvation. May God grant him His blessing to this end.

9th remark.

ad. §. 5.

You will do no wrong, dearly beloved Brethren, if you yourself work out a truly heartfelt and mind-moving, short and concise exhortation speech about the points that are prescribed here and are most important, or have it worked out by a speaker who is suited for this; which speech may serve the *indroductori* as a guideline at all acceptations in the antichamber, and may be read to the candidates with the whole fire of attention and character.

Now that the soul that has already been prepared in the eve, is - through the action that is ritually planned in the antichambre and next room - even more seized and at present fully expectant, the little interim between the preparation and actual installation indicates the favourable point of time to upset it through the power of persuasion to such an extent, that it - totally carried away - is incited to a height of perception that is ineffable, and as it were opens the door and gate for the blessing of the installation. We hope, that you feel and experience yourself what we want to say here.

10th remark.

ad §. 6.

*Ad verba:* Thus his name in the Order and the weapon that has been designed for him at the highest level are given to him, et cetera.

This is what we are used to do in our immediate East with a certain solemnity, in the following manner. When the *receptus*<sup>179</sup> has been led back to the antichambe to register and pay the admission fees, and then comes back in the convocation room, the *recipiens*<sup>180</sup> with raised rod in the right, and with the weapon of the Order in the left hand enters the East, and has the new Brother placed before him in the East, whom he addresses as follows. “By the order of the high priors, and in the name of all wise Masters, I herewith hand over to you your name in the Order and call you Brother N.N.<sup>181</sup> At the same time I hand over to you the weapon of the Order that has been designed for you, of which you can avail yourself from now on in matters of the Order. I congratulate you wholeheartedly.”



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<sup>179</sup> The one who is received, the initiation candidate therefore.

<sup>180</sup> The receiver, therefore the initiating Master.

<sup>181</sup> The members receive this secret temple name no sooner than in the Fourth Temple Degree.



#### Cap. IV.

About the convocations of the Order, and what must be observed with that according to regulations.

11th remark.

ad §. no. VI.

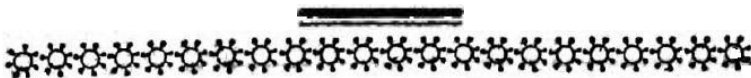
*Ad verba:* And, continuing without interruption, both hands must till the end of the convocation be kept united on the chest, et cetera.

This is often omitted, which however is unjust and must be disapproved the more, as such a position has nothing uneasy, and can cause objections with nobody. Hence that the Brethren directors of the Order pay attention both to this, and to all the other things that belong to the external discipline, namely:

a) That the Brethren jointly memorize the 147th psalm thoroughly, and must not make do with written notes, et cetera, through which the previously described position is broken.

b) That they do not kneel in front of their chairs to all directions, but are all directed to the east, freely turned inward with their countenance.

c) That they recite the separate verses of this psalm slowly, attentively and with the full nature of the heart.



## Cap. V.

What the Brethren before and after every convocation  
of the Order, and also outside the convocations,  
must adhere to with God and themselves.

### 12th remark.

Do regularly read, much beloved Brethren directors of the Order! this delicious final chapter, and also have it read by your Brethren. Fulfill all the regulations in them yourself, and have them also fulfilled by others. Indeed the demands of the high Order are not that difficult that we should not be able to observe them. No!, he who is serious with going into this commendable, salvage bringing arrangement, will have no difficulty with it. The Order demands no different from its member than what Christianity, what our holiest religion demands, and what we are supposed to do anyhow if we want to be divine. The soft yoke of Christ at the same time is the soft yoke of the Order. And Christ, our highest Brother-Master invites all human beings - and so much the more His Brethren of the Order: true, genuine R.C.'s -, when he amiably speaks, with Matthew, 11: 28-30: "Come to me, all you who labour and have been burdened, and I will refresh you. Take my yoke upon you, and learn from me, for I am meek and humble of heart; and you shall find rest for your souls. For my yoke is sweet and my burden is light." If we, here in this poorly, temporary life have all their fatigues in common with other people, when sin dejects us and our natural decrepitude burdens and worries our souls, when all the remaining awkward things of this pelgrimage make our lives exacting, then our R.C. of the holy Order offers us his help. Ah!, and this help is very great. In the Order we find

spiritual and physical endorsements which other people outside the Order do not have. And is it us who did not want to train ourselves - for our own good - in the prescribed regulations? Did not want to take up the mild yoke of Christ?

Dear God!, do not have us being misled in this manner! Dear, friendly, sweet Jesus!, let no one amongst us be apostate to you! No, do seal us with Your Holy Spirit, the spirit of strength and power, so that we steadfastly resist all dazzles and temptations of the murderer of souls; always obey You and Your command and the commands of the Order; and may be, and remain, worthy children of it as well; as the ones whom You, o Jesus!, preferably have called from the darkness to Your wonderful Light, and from the power of the satan to God. Glory and praise be Yours in all eternity. Amen!





### Excerpt

from the instructive Constitution<sup>182</sup> of the G.R.C. of  
the old system, which has been drafted after  
the last Main and Reformatory General Convent  
in the year of our Lord 1777 *cum concordia fratrum*<sup>183</sup>;  
must be introduced for the good enforcement  
of the fraternal discipline with all Orders;  
and also be strictly observed by all  
the therewith associated relations of the Order  
by oath of loyalty.  
*Omnia cum deo et nihil sine eo.*<sup>184</sup>

That the creative wisdom at all times from several humanities generates faithful servants to the fullness of its eternal mercy; enlightens them extraordinarily through the light of its salvific grace to truly recognize God in the light of nature; to grasp His realm to expand it among all children of men; and with that has taught them to oppose to the ability of mind, through all the received light of grace, the fiery striving of perdition - in its lust for self rule - to completely seal the fallen nature in the curse under which its sighs; and for this also always supports them with word and deeds; and through all this has laid the first basis for the holy temple that she erects in its true sons, and whose fortress she will not have crushed by any change of time, and indeed will always establish the deeper as it assaults the raging cavern and tries to usurp it: all this has been tangibly proven through the litteral sound of the revealed word to all Brethren

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<sup>182</sup> "Ordnungssatzungen".

<sup>183</sup> With consent of the Brethren.

<sup>184</sup> Everything with God and nothing without Him.

who are enlightened in God, as a distinct truth, and through our wise Masters of every era has not only been entrusted by word of mouth, but also both bequeathed in writing and confirmed with wondrous deeds, with which however it is at all times the intention, that such an arrangement in the relation between the extremely important purpose of the Fraternity and the means and ways to it - with all apparent, stealthy and unsuspected dangers and nuisances -, is achieved in an explicit manner, and that it is the more seriously instilled that it must be maintained amongst the several members of the Order in all severity, as already the slightest injury of the necessary arrangement may thwart every good intention, and our divine teacher himself is a God of the holy arrangement.

Now, as the true main purpose of our Order - that is sanctified with the eternal wisdom - directly from the onset of its foundation was aimed at the true knowledge of God in the natural things, and on the true perpetuation of it in the above mentioned manner, and since then has become precisely arranged, reformed and completely refined after the infallible measure of the holy gospel; and mainly is aimed at really building the Realm of Christ, which we must endeavour in ourselves, in our Brethren and other fellow human beings through righteous actions, and in the spirit of the Fraternity; and as, on the other hand, this cannot take place without the true knowledge of God, which only in the light of grace and of nature through penetrative, persevering praying, much meditating and through manifold, well-thought-of and actually carried out attempts lets itself be digged up and begotten from the revealed word of God, from self-knowledge and from the entire nature and the creatures:

thus also for this purpose, to the Brethren on the steps of our Order, such mysteries are gradually entrusted, which - as long as they remain private in our innermost Order - not only for



ours, but also for very many profane fellow human beings are very useful, and have been determined and given by God after the fulness of his mercy for our temporary and eternal well-being. As soon however as - on the contrary - they might be betrayed to the insidious greed of the ignorant children of the world, wreak horrendous destructions on the whole of the earth, and therefore would gather the most terrible punishments of God over our skulls, yet all Brethren *sine exceptione*<sup>185</sup> have reason to always bear in mind the oath that they took before God and the Order, to abide by it punctually with utter conscientiousness, on the other hand to gain rewards for it here and there that do not wither, and in this respect to always unbreakably and *strictissime*<sup>186</sup> observe the following

Constitution<sup>187</sup>

with fraternal veracity with the oath of loyalty.



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<sup>185</sup> Without exception.

<sup>186</sup> In the strictest manner.

<sup>187</sup> “Ordens-Satzungen”.



## Cap. I.

### About the general duties of every Brother.

#### §. 1.

Although all human beings without our Constitution<sup>188</sup>, before God and nature are bound in a spiritual and physical way to lead a virtuous way of life, yet the laws of our highly laudable Fraternity want to order and recommend as concisely as possible all these affiliated, worthy members very particularly the fulfillment of the first oath point, namely the holy devotion, in order that everybody through that may achieve wisdom, and neither misbehaves towards God, nor towards the love for the neighbour, nor as well towards the state and the public interest, but as a true Christian and friend of religion, who is far removed from libertinage<sup>189</sup>, may be seen by many others as a peaceful, quiet, honourable and zealous cosmopolitan, and also as much as possible may be experienced by the Creator and His

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<sup>188</sup> “Verordnung”.

<sup>189</sup> This is a crucial passage in the manuscript. Since the Fama Fraternitatis R+C came out in 1614, it is clear, that the Rosicrucians wanted to combine all natural sciences. In it they also indicated, that in politics the Roman Church was acknowledged. Nonetheless they stated in the Confessio R+C that the pope is the antichrist and that his tyranny must disappear. Also that: “all bondage, falsehood, lies and darkness must give way and stop, which in the course of time with the rotation of the large world globe, have crept in all the arts, works and empires of men and have obscured them for the most part (...).” From that it clearly appears, that they wished an undogmatic enhancement and continuation of science. So in this sense there is talk of libertinage, which in this passage however seems to be abandoned.

creatures as a just man. Because through this the higher merciful blessing must be acquired, and evil prejudice be resisted, and - not even less - the very laudable Fraternity remain unchallenged under the shelter of the Supreme.

## §. 2.

The managerial Master or prior of the Order must be well aware of himself and his actions, because of the contingently dangerous position of the Order, and also very powerfully recommend to all his subordinate Brethren the necessary caution. And if the one or the other might be found inadequate and punishable with respect to this article, it ought to be followed by a financial penalty that is both appropriate with his infraction and with his equity; the second time however by exclusion for three, six or nine months of all fraternal meetings; and at the third time by subjection to a complete ban from the Fraternity.

But in case of such an unfortunate event the situation must quickly be conveyed; the regulation be awaited about how a greater defect and the discovery must be averted.

## §. 3.

And as the purpose of our Fraternity is nothing but achieving wisdom, Art and virtue, and to please God and serve the neighbour, thus - taking that into account - every Brother nonetheless must - without neglecting either anything in his profession, or limiting himself in his own religious, state, country, service, commercial and household affairs, but as often as he has laudably executed the spiritual and wordly laws to his own and to the general benefit, conscientiously has given them

gratification, and has time to spare - with untiring diligence and with repulsion of all idleness resort to physics, and bring his duties of the Order which are sanctified by God bring to a laudable conclusion.

#### §. 4.

Thus also the director with magnanimous patience and philanthropy must as far as is feasible regularly convene the members that are subordinate to him; instruct them to his ability and according to the instruction that we have entrusted to him, in such a way as the Degrees of the Order, as far as they actually possess those, can prescribe or allow it, and as the strictest arrangement might further require; rule as a settled man the inquisitive sons and Brethren with all modesty; however in no way be a burden to them, lest out of his own evil intentions he might be found punishable himself.

#### §. 5.

No less the valued Brethren must demonstrate to their presiding directors all love, loyalty and obedience, and also neither in, nor outside the affairs of the Fraternity boast on their wisdom, nor ask the director for things that exceed the scope of their Degrees, and even less, force captious questions upon him, nor out of imaginary greater scholarship hold him for incompetent, let alone even despise or mock him. In case however one or more ones might utter such an extreme stupidity that contravenes the rules, the director must draft a truthful and orderly complaint against that; read this out in an open convocation; have all present, vote *pro et contra* whether it is valid and should be sent to the priors of the Order; have the

*libellum*<sup>190</sup> signed by the joint members and in addition to this with everybody's opinion; send it to the management; and await the decision.

#### §. 6.

And after the Order has been composed by nine members - and the table of the directorate has been brought in its proper emplacement, as where the most urgent *subjectis*<sup>191</sup> must be taken into consideration and then the dispatched ones -, the necessary tasks must be distributed and after the nature of the members be well destined; also a collection should be held in all meetings for the requisites and the poor man's fund; and the effective condition of the fund must always *publice*<sup>192</sup> be balanced.

#### §. 7.

Thus the strict law of the Order also orders<sup>193</sup> that the priors remain unknown on heavy penalty of the Order; that all Brethren in general abstain completely from providing information about the directors of other Orders, let alone about the higher priors of the Order; that they make no member of another Order acquainted with their own director of the Order; and that in case one or other Brother - against this Constitution<sup>194</sup> - might innocently or by mistake have discovered a prior, he will keep him private deep in his heart for all other Brethren. Equally this<sup>195</sup> binds all priors of the Order on even much more severe countermeasures, that they keep

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<sup>190</sup> Writing.

<sup>191</sup> Topics.

<sup>192</sup> Openly.

<sup>193</sup> "verbietet".

<sup>194</sup> "Verordnung".

<sup>195</sup> The strict law of the Order.

themselves extremely hidden for all lower Brethren who are not directly incorporated in the directorate of their Order, because a) this very wisely ordained stealth offers a good protection against the punishable ambition of the appearance and against the lust to rule, with which self-love and pride unnoticedly tend to mislead and ensnare many people; and - no less - protects against all the intrusivenesses that go against the rules by lesser Brethren, as no one may know them<sup>196</sup>; and b) because it<sup>197</sup> hampers the bad prejudice or the personal hatred against all and especially the members in charge, of the Order, and invalidates all the cursed workings of envy; as also, c) implants in the lower Brethren a fitting respect for the high Order, keeps them to the dutiful obedience and preserves their constancy in the good; no less, d) resists the treachery and the conservatism, as well as the violence and perjury of the Brethren; and, e) through this, the shape of the management in silent activity remains without quarrel, simple, regular, invariable, identical and general. Also, f) through this stealth the priors of the higher Orders can visit the lowers Orders for the benefit of the Order; in several ways discover irregularities; and take the most useful measures for their annihilation. Moreover, g) every iniquity that might be committed by deprived Brethren against the good God and the neighbour, may all the easier be exterminated without respect of persons, when the priors of the high Order with their stealth will have nothing to fear of hubris and rancour, nor of arbitrary agitations. Through this, the either too inquisitive or even enviously judging Brethren, without being able to interpret the yet higher and more direct<sup>198</sup> intentions of the priors of the highest Order, will already comprehend and understand - the pious and loyal members of the Order however must freely confess with joyous hearts -, that the stealth and obscurity of the

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<sup>196</sup> The priors.

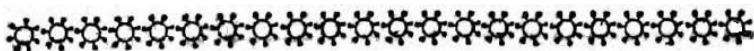
<sup>197</sup> The stealth.

<sup>198</sup> “unmittelbaren Absichten”. The word ‘unmittelbar’ has a great variety of meanings.

directors of the Order verily is just, good and necessary, and must with the strictest rigor be punctually observed on the basis of the applicably drafted rules of the Order.

N.B. However, in order that nobody may that easily shirk from fulfilling the above mentioned points or §'s and apologize with ignorance, they must with all quarterly convocations be read clearly and proudly.





## Cap. II.

What an Order is and how it must be established  
in terms of the rules.

### §. 1.

De Brethren fashion the basis of an Order and are already capable of, and also bound to, hold regular convocations. Five Brethren form half an Order; seven a complete one; and nine are an integral or complete Order. Amongst the Brethren of the Order the directing prior is ever counted, so that no one Order may exceed the number of nine members, as this holy number comprises three times three and is given to us as a token of the end of all created things.

### §. 2.

Therefore a complete Order represents an unlimited Circle of its worthy members, assembled in the name of the Lord, but also of the Order and the whole of nature and the Creation, and of its directing prior, but no less of the *magum magorum*<sup>199</sup> as the highest *magum* of all things themselves; and contains hidden powers, which relative to the valency of its members gradually develop through our Degrees, and finally transcend the profane human mind by far. From this the conclusion may be easily made, how all Brethren must be orientated and must hunger and strife after the spirit of the brotherhood and its perfection, and also, which deference, loyalty, love and compliance all Brethren

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<sup>199</sup> Magus of the magi.



are indebted to their directing Master, and how diligently every member must strife after contributing to the completion of his Order by sound *subjecta*<sup>200</sup>.

### §. 3.

As soon however as the Order has been completed with God, also, according to the above mentioned Cap. 1, §. 6, the necessary tasks must be distributed, and after the nature of the Brethren be well assigned. The senior, who represents the place of the judge in the Order, is determined by seniority in the Order and his right of introduction. The *actuarius* however, who must take care of the function of a secretary, is just like the Brother orator<sup>201</sup> and the treasurer of the Order appointed by the director, and then he answers to what the rules for the remainder demand of him.

### §. 4.

According to the Constitution<sup>202</sup>, Cap. 2, §. 3, every Order has the right to choose a Brother of duty who has the prescribed statutory qualities; to have him brought in *proposition*<sup>203</sup> at the right location by the directing prior through the *petito*<sup>204</sup> that has been drafted according to the rules; and after the received consent from the highest Brethren to have him accepted as

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<sup>200</sup> Persons, in the sense of new candidates for the Order.

<sup>201</sup> An office essentially found with the Freemasons. With the Rosicrucins we nowadays actually speak of the Chaplain.

<sup>202</sup> "Hauptinstituts".

<sup>203</sup> Position.

<sup>204</sup> "mit dem unserer Ordnung nach abgenommenen *petito*". The word 'abgenommen' knows many connotations. Obviously the Brethren had a say in the choice of the local officials.

prescribed, but without cost as well. Such a Brother by the way is qualified to receive all the Degrees without cost, up to a certain high level of the Order, on the basis of his growth in the spirit of fraternization and the good knowledge required with us, and as far as it is needed for his service with the Order. As however such a Brother may not enjoy in a *votum activum*<sup>205</sup> in the Kapittel<sup>206</sup>, neither may he be included in the holy number of the nine members of the Order.

## §. 5.

However, if, after the Order would be totally complete, nonetheless virtuous *subjecta*<sup>207</sup> who truly and seriously would yearn for the light of the true wisdom, would be eligible as candidates, then the supervising prior yet without delay must send to his superiors their petitions which have been drafted according to the regulations; and only in case of the approbation of acceptance of them coming from the highest location, introduce such a candidate not in his Order, but through the advocates of the latter in a formal meeting of three Brethren - which for this matter he must choose and direct from his subordinate members of the Order; accept him formally through the most virtuous of the delegated Brethren; next *privatim*<sup>208</sup> instruct him rightly and well according to our regulations; and act similarly with the second candidate. If however there should also be an acceptance of a third one, then he must finalize it according to the regulations, but only through the two newly accepted Brethren, after they have been bound by oath of loyalty to keep eternally secret for all Brethren those who

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<sup>205</sup> Active voice.

<sup>206</sup> Presently called a 'Chapter', but organizationally differently structured now as to number of members.

<sup>207</sup> Persons.

<sup>208</sup> Confidentially.

introduced them and those who accepted them. Thus to the most capable of our new Brethren the directorate over the others should be assigned; he must be entrusted with the Constitution<sup>209</sup> of the Order in copy; also the Bylaws<sup>210</sup> additionally necessary for this office should be notified to him; and as well should the foundation of the new Order be drafted and subsumed in the prescribed manner<sup>211</sup>.

## §. 6.

Every newly created Order, even if it might only consist of three members, must both on the quarterly appointed days and as often as it is practicable, convene decently, also start an Order fund and with no convocation omit the prescribed collecting for the requisites and alms funds, but no sooner file a request for a copy informing about the Constitution<sup>212</sup> of our Order, or of practical Bylaws<sup>213</sup>, than after at least five members are truly gathered and the Order through that is half complete.

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<sup>209</sup> “O<sup>ns</sup> Institut”.

<sup>210</sup> “O<sup>ns</sup> Instructionen”.

<sup>211</sup> “Verfassung”. Notable passages. The recruitment of new members that would lead to exceeding the allowed number of members of an affiliated body (Orde), leads to actions to accomodate them in a newly to be formed affiliated body. Next the notion ‘Verfassung’ is used, but seen the context it is questionable whether the Constitution is meant here.

<sup>212</sup> “O<sup>ns</sup> Constitutionen”.

<sup>213</sup> “Spezial-Instructionen”.

<sup>214</sup> This seems to indicate, that the new Order with a smallest possible membership is bound to all the rules of the central Order anyway, but does not receive a copy of them. That signifies, that there wil have been a strong supervision and assistance in the background.

§. 7.

However, as there are also with the Order *Fratre exemtos*<sup>215</sup> - who, though possibly not being priors in charge, nonetheless because of extraordinary services enjoy preferential privileges of the high Order -, no one Order can refuse such a respectable Brother access, as soon as he legitimized himself properly to their priors in charge, with a true certificate of the Order regarding his *exemption*<sup>216</sup>, for he enjoys the freedom to enter all Orders freely; to attend all convocations; to take the first place after the director; to support the assembled Brethren with teaching, advice and deed; and to vote about all matters about which votes are collected. His *votum*<sup>217</sup> has absolutely the same validity and power as all other *capitularen*<sup>218</sup> of the Order, and this admittedly without him being bound to contribute to the cash of the Order. On the other hand it is and remains pointedly forbidden for all Orders to grant admittance to a Brother who belongs to another Order, unless the matter is so, that such a Brother is deputized according to the rules by higher Orders for inspection activities and on this subject has properly legitimized himself to the leader<sup>219</sup> of the Order.



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<sup>215</sup> Probably is intended: 'Fratres exempti' ('exempted Brethren').

<sup>216</sup> Exemption.

<sup>217</sup> Vote.


<sup>218</sup> Here, analogous to the missives of the old French courts, *capitularia* will be intended.

<sup>219</sup> "Vorsteher". A new term therefore, as an addition to the earlier used 'Direktor' and 'Obern'.

### Cap. III.

About the convocation rooms and the choice of candidates, and also about how an approved candidate must be prepared for an installation, actually be incorporated and thereupon be instructed according to regulation.

#### §. 1.

With the convocation rooms of the Order one must always occupy oneself, as with all the other matters of the Order, instructed by the Constitution<sup>220</sup>, C. 2, §. 1, with which unmistakable measures in hand all steps in the Order must always be measured. Added to this however must be, that the seat of the Master with all convocations must be positioned in the east; the seats of the other Brethren on the other hand with installations around the four colour circle in which the candidate positions himself to take the oath of the Fraternity; but in all remaining convocations must be positioned in good order around the convocation table at the right and left side of the seat of the Master in such a manner, that if the Master wants to dictate something, every Brother can easily write. But the chair of the Brother of duty (except with installations and the table <sup>221</sup>, where he may not sit, but should serve), or - should no one be serving - of the youngest Brother, who in this case must represent the same position, must stand with the face to the chair of the Master, this is to say, straight opposite it. Thus also in the secret meeting rooms, the convocation table, as well as all the chairs of the Brethren must, where it is possible, without taxing the requisites fund of the members of the Order, be coated green, as a token that the shoot and fruit bringing

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<sup>220</sup> Hauptinstituts”.

<sup>221</sup> Read: the convocation table.

blessing of the divine wisdom truly rests on all worthy Brethren who are assembled according to regulation; that they - through this colour - must remember the good force of the spirit of fraternization that is hidden in all worthy members of the Order and brings to growth; and that through this they must forever and eternally full with confidence put their hope on the - through God - salvific fruits of abundance.

## §. 2.

Now, as this spirit of fraternization powerfully exhorts every worthy Brother who maintains it<sup>222</sup> to truly build the Realm of our beloved Lord Jesus Christ in himself and in other people; to even search for diligent assistants and choice worthy candidates for this holy affair and final purpose; and through such in themselves very commendable and glorious exertions make himself agreeable to God and to create actual merits in the Order; and now, on the other hand, many a diligent Brother of the Light of the spirit of the fraternization, that initially he had maintained, tumbles back in his blind individuality and - tempted by this - only strives after many candidates in order to acquire both a great number of dependent Brethren and an exceptional prestige in the Order, with which inglorious purpose the choice of the candidate very often may be erroneous; and an erroneous choice however attracts very nasty results to the detriment of both the badly elected one, and in general of the voter himself; and these results not seldomly even have to stretch out to good and innocent members of the Order; thus through this we sincerely warn all beloved and worthy Brethren, and this with the legislative indication, that the holy Order is not anxious about the big masses, but everything about worthy and favourite Brethren; and that the Order with the choice of every candidate, without respect of

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<sup>222</sup> “der ihm stille hält”.

persons or of their profane status, expediently must bear in mind Cap. 2, §. 2. of the Constitution, and self-evidently never must deviate from it in the slightest. In case that with a candidate all the prescribed good qualities are found to be correct, we are accustomed, with the intent to become even more familiar with his inner mind, to have him categorically answer the following issues without our assistance, to wit:

a) Which point of view, in his opinion, does the Order very originally strive after?

b) What reasons moved him to file a request with the Order to be incorporated?

c) Did he read books, and which ones, about the true physics and the higher chemistry that builds on it, and also about the divine and natural magic, and how does he judge them?

e)<sup>223</sup> Has he ever practically undertaken chemical or magical activities? Which ones? With or without use, and with which use? N.B. Here the required release of all his secret sciences (if he possesses them) must be announced to the candidate.

If he also performs sufficiently in this, and in such a manner that his replies prove what standards moved him to enter the Order, to wit neither a punishable curiosity, greed, recklessness, or other vain intentions, but a bodily desire for the Light of the true wisdom, then he can be nominated by the rules; and - insofar as he might not be a Master of the Gleam, but only a journeyman or apprentice. or even a profane man, who nonetheless has been found worthy for the interior of the Order - meanwhile, until the required permission follows, that which is missing can be imparted to him, be it in private, or in an open

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<sup>223</sup> Here the manuscript gives 'e)', therefore skips 'd)'.

☐☐<sup>224</sup>. In this case however, in an open ☐☐<sup>225</sup> one must very strictly observe the rule of the Freemasons and not go beyond it. On the other hand every real R.C. is authorized, to confer<sup>226</sup> upon a profane candidate all three English Degrees at once, but N.B. only in private authentically<sup>227</sup> and under the highest hand vow.

### §. 3.

After<sup>228</sup> from a candidate - seriously investigated after the above mentioned criteria and truly found worthy of choice - under the promise by hand of the highest silence and the plausible argument<sup>229</sup> of a reliable hope to find the entrance to the Order through good friends, it has been required that on a very small note he will have written down with his own hand the following *terminis*: “I, N.N., Master of the Gleam of Light and the Lost Word, supplicate through the holy number of the Order, to be accepted and incorporated in the ancient Order of the eight tested and true Rosicrucians of the old system” (N.B. Should the writing of the candidate not be very readable, then the director must supplement and extra clearly put the whole name of the candidate below, as the kabbalah requires that one is exactly and truly informed with all the letters of the name); and when after sending in the *petitum*<sup>230</sup> as a token of the highest consent of the Fraternity for the installation, for the presented candidate the name in the Order and the Order weapon have been designed according to our regulations and have been made available, the prior in charge must indicate this without delay to

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<sup>224</sup> Convocation.

<sup>225</sup> Ditto.

<sup>226</sup> Presumably this must be taken to mean: ‘to inform about’.

<sup>227</sup> “historisch”.

<sup>228</sup> The original sentence in the manuscript does not run well.

<sup>229</sup> “dem plausiblen Vorwandte”.

<sup>230</sup> Petition.



the advocate or *introducer* of the candidate, and also render the extremely thoughtful assignment to the former, that if by chance he speaks with the approved candidate, he unnoticably brings the conversation on the Order and the sent in *petitum*; admittedly lets him hope for a quick answer to his prayer, but at the same time also, and at once, not just probes him, but through vivid depictions of the greatest difficulty of several duties of the Order - which every newcoming Brother under his oath must take on, and until his life's end must exercise just as steadfastly as punctually - not in passing, but really bluntly tests him; and that such as he will have found him to be, he truly depicts him in the report to be drafted about it; upon which the prior in charge, to his own conscientious approval either must accept the candidate or determine the day of his installation<sup>231</sup>, and - except that he will have transferred to the *introducer* the preparation needed for this and will have blessed him on the occasion of this so very important occasion, after having<sup>232</sup> whole-heartedly prayed to God and after he can and may remind himself to this so powerfully -, must grant him on the basis of all mental power his highest Fraternal blessing.

#### §. 4.

Also the Brother *introducer* must heed well the importance of his valid office, and faithfully reflect on what our divine teacher has spoken about the sower of God's word, with Luke 8, to many nations, who has even instructed His pupils about it, and

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<sup>231</sup> Disapproving as a whole does not seem to be mentioned here. Consequently, elsewhere in the manuscript it appears, that a kind of compromise is sought when a candidate is not yet completely prepared for installation. Nonetheless it is also clear, that whoever was hostile towards the Order would not have to count on any compassion.

<sup>232</sup> Unclear. Here either the candidate, or the prior in charge or the *introducer* is intended.

that the heavenly sower now intends to disseminate over the candidates through their entry in the Order, in order that it may not fall on the road, nor on the rock, nor under the thorns, but on a good land, and may shoot and carry fruit a hundredfold. Hereto even a good land, as the continuing experience teaches us, wants a good, to wit a frequent, preparation. This comparison of our dear Lord and Saviour and nature teaches us extensively, as well as well-thought and how richly chosen, the essentially necessary preparation of the candidate must be commenced, continued and completed, in order that it is adequate for the relations of both his inner and outer person, and may bring him all possible true growth for the sequel a hundredfold. Exactly for this reason different things are required with different candidates, which because of the desired conciseness cannot well be determined here. If the *introducor* is a worthy R.C., then the spirit of wisdom will - to his passionate prayer for the necessary grace of the Enlightenment - indeed inspire him with his good judgment what he should do or leave here and there. That which, however, must be taken into account *in substantialibus*<sup>233</sup> for the necessary preparation of every candidate, consist hereof:

a) That the candidate on the day preceding the afternoon of the day that has been set for his installation, will again be put under a hand vow to the extent that he wants to keep everything private in the highest silence, after which he will formally be taught how the answer of the priors of the high Order to his *petitum*, alongside the approval, actually took place, so that he can be accepted.

b) Everything however is still up to him; and the step of which he has the free choice to take it now, is of the utmost importance.

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<sup>233</sup> Considerably, as a whole.

c) This step requires to be considered the more maturely, as, once it has been made, it cannot now or ever be revoked and is cross-linked with holy commitments, which no power in this sublunary world, how high and holy it might ever be, is capable of undoing again. If the candidate remains motionless in his desire for joining the Order, then it must be imparted to him:

d) That he cannot be accepted, before through certain holy exercises he has sanctified<sup>234</sup> himself and, as far as it is up to him, prepared himself for such a holy act. Therefore he must solemnly promise<sup>235</sup>, that he will perform faithfully and totally well what the command of the priors of the Order prescribes to him, so! he must even take into account, that in due course he actually swears, that he has fulfilled this assignment correctly. If the candidate plights inasmuch, he must be made clear:

e) That the entire following day he must abstain, as much as feasible, from all profane actions, on the other hand both regarding the almighty and great goodness of God, and regarding the highness and immortality of the human soul, must occupy himself with holy contemplations, but finally also, during the next day, must take into account the actual acceptance.

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<sup>234</sup> “dasz er nicht (...) bevor er (...) sich nicht selbst (...)”. Here as well the phenomenon of a double negation, which must be read as a single one.

<sup>235</sup> “an Eides statt”. In current German law still a common term for taking an oath, namely ‘Die Versicherung an Eides statt’, or the ‘eidesstattliche Versicherung’ (‘E.V.’ of ‘EV’). Here we have a very special situation, with which it is depicted that somebody makes a lukewarm impression with his desire to be admitted to the Order. So it cannot come to a taking of the oath, for it only takes place after the priors of the Order have accepted the person as a candidate, and he is installed as a member. So previously in fact only a sincere promise, a declaration of intent can be allowed and asked.

N.B. Here is important the own insight and the knowledge of the director, to determine whether the candidate just has to come to the Lodge of the *introducer* about the hour that has been established for the installation, or that he must be picked up by his *introducer* and brought to the house where the convocation rooms are. And the director must also consider well, and know how to distinguish, whether he can entrust the preparation and instruction matters to the Brother who commended the candidate, or that he must appoint a more suited Brother. One acts most safely if within an Order a suited Brother is appointed for all installations. Usually one is accustomed to assign this to the Brother orator.

#### §. 5.

Whilst the candidate is brought in the antichambre and after that in the next room, and the arrangement dictated by the table number 2 is completed punctually, the Brother *introducer* must also, insofar as the time that has been established beforehand allows it, in addition manage to ably entertain him with short and powerful<sup>236</sup> biblical representations, namely about the big matters of salvation accomplished at the stem of the cross and exceeding all human understanding, of an eternally innate Son of God, the almighty Father, who lowers himself to humanizing, as well as about the depths - to be weighed through that - of His immeasurable, great love and compassion for the immortal soul of man; and also about how, through this, both the highness of this divine likeness, and the horrible abomination of the blind ingratitude must be measured; to which it<sup>237</sup> gets entangled through sin in its individuality of the prevailing passions of the bestial human being and only all too often lets itself be dragged along. In general the Brother

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<sup>236</sup> “mit kurz nervös”.

<sup>237</sup> The soul.

*introducer* must subsequently argue - well considered<sup>238</sup> beforehand and also driven by the spirit of fraternization - what can deeply intervene in the soul of the candidate; what may bring him - with the most fiery love towards God, lit by the cooperating mercy of heaven - also to such a grievous remorse about all sins, that in no way it relates to the loss of the beautiful heaven, nor to the fear of the painful hell, but is only completely founded in the divine love; in order to step purely before God; gives the appropriate honour to His holiest name; may not forswear the costly oath of the Order unworthy; and that through this, God and His wisdom may be with him and forever remain. Amen! Amen! Amen!

Also, when the candidate subsequently as to questionnaires has been brought to the main point of his taking the oath, then the director must as well, before he actually lets him pledge, through a just as powerful<sup>239</sup> as concise speech only summarizingly renew for him the salutary contemplations that have been realized during the preceding evening; make biblically understandable the divine omnipresence and the strong heat of the fire<sup>240</sup> with which God the Lord strives for the honour of His holy name, as well as the horrific criminal judgments of God which must follow on every perjured and perjurer; and finally express that the dignity, splendour and infallible - for alle people and spirits - terrible power and effect of the oath that he is now about to take, must make from an earthly human being a spiritual one; and that depending on his inner person being good or bad inclined at this moment, at a certain point in time in his own individual being, through the cooperative power of heaven a change that for him at this time is yet incomprehensible, without any doubt for always and eternally will lead either to his true salvation, or to eternally

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<sup>238</sup> “*praemeditaret*”.

<sup>239</sup> “*nervös*”.

<sup>240</sup> “*Feuereifer*”. Compare: Bible, Hebrews, 10:27.

inalienable contrition; and appropriately with the now coming step will draw him either to the divine accomplishment of temporary and eternal prosperities, or to the abyss of his own perdition. After conclusion of the speech the oath is given in the hands of the candidate in a very solemn manner, in order that he reads it thoughtfully from point to point and then freely says, whether he dares and also is frankly determined, to take it in honour of God's holy name and his own salvation. If the answer follows with yes!, he is ordered to put the three fingers on the beginning of the open gospel of St.-John, and the ceremony is concluded, such as is indicated by the *formula*<sup>241</sup>.

#### §. 6.

After the newly incorporated Brother has orderly learned about the sign, the touch, the word and also the explanation of the tableaux, his name in the Order and the weapon that has been composed for him at the highest level are handed to him, and no less is he entrusted with the key of our secret writing of the Juniorate<sup>242</sup> of this current decennium<sup>243</sup>, and with the two tables of our catechism number 3, and the chemical sign number 4, as well as the 6th and 7th chapter of the Bylaws of the Juniorate<sup>244</sup> (N.B. Nothing else however) in reproduction, and at the same time extensively and clearly is given to him the instruction:

I) That amongst Brethren of our inner circle and in all affairs of the Order he must carry or use no other than the received name of the Order, and neither any other weapon of the Order

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<sup>241</sup> The ritual regulation.

<sup>242</sup> The secret alphabet.

<sup>243</sup> This indicates that the secret alphabet of the Order is changed every ten years.

<sup>244</sup> "Juniorats-Institut".

than that which has been handed to him, and let himself be girded docilely with it<sup>245</sup>, to avail himself of it in every case.

II) That we in our writings or fraternal letters must write down in our secret fraternal writing<sup>246</sup> the location and date, the *Nomina propria*<sup>247</sup> of the people, places and countries, and the undiluted affairs<sup>248</sup> that for our practical activities are required and most important. Thus also he must be shown the way in which we are accustomed to fold our letters.

III) That, as all our actions must be aimed at God and His wisdom being with us, also all our letters must be concluded with the next two little words and seven letters - with the H.U.S.W.M.U.S., which mean the same.<sup>249</sup>

IV) That in accordance with this nature and form he must subsequently file a very small note with the very highworthy and most wise chairman of the generalate, in which he must properly thank for the installation that has taken place; and must designate the day on which the installation actually has taken place and the transferred entry fee<sup>250</sup>, as well as his most debted

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<sup>245</sup> “sich dieses letztere stechen lassen solle”.


<sup>246</sup> The secret alphabet.

<sup>247</sup> Proper names.

<sup>248</sup> “Hauptspeciosa”.

<sup>249</sup> “auf daß H.U.S.W.M.U.S.”, which therefore comprise the mentioned two words plus seven letters. The first half of the sentence goes: “auf daß Gott und seine Weisheit mit uns sey”. Of the seven letters in the abbreviation only six can then be explained, for the whole formula seems to read: ‘auf daß H. Und Seine Weisheit Mit Uns Sey’. This is why I surmised, that with the ‘H’ it is about a printer’s error, and that ‘G’ is intended. I found this confirmed in a work with the title: ‘Freymäurerische Versammlungsreden der Gold- und Rosenkreutzer des alten Systems’, Amsterdam, 1779, in which there is talk of “g.u.s.w.m.u.s”.

<sup>250</sup> “Submissions-Quantum”.

duty with regard to the inculcated mysteries (N.B. This affirmation usually has to be done immediately after the acceptance, as yet before the table <sup>251</sup>).

V) That - if in due course he should have to write to higher Brethren, or should have to obtain regulations from them, even if they should just be from his *introduktor* or immediate director of the Order - both the own letters and all fraternal regulations from the powers that be, must be decently recorded in formal minutes, which must be placed in a storage<sup>252</sup>; the *originalia* of every higher Brother on the other hand on the basis of our very wisely introduced pythagorian rules always with the answer must be sent back at once.

VI) He must be handed over the oath that has been taken, completely copied in the writing<sup>253</sup> of our Fraternity, with the assignment that he deciphers this *scriptum* and shows the produced decoding in the next convocation. When subsequently he shows same in the ordered manner, he must be imparted the just as salutary as necessary reminder, that - as, from now on, it is forever his holy duty without failing with his whole mind and with all his powers to diligently strive after appealing to God well; becoming a spiritual person; completely suppressing all lust from his earthly carnal body, but especially his individuality, bringing it under a yoke that cannot be casted off and mortifying completely - he must also never let escape any point of our holy oath from the presence of the mind, but always must measure all his actions to the measure of the duties of our holy Order.

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<sup>251</sup> The convocation table.

<sup>252</sup> “unter einem Gespeher”. Possibly related to ‘speichern’, ‘to store’.

<sup>253</sup> The secret alphabet.



VII) Finally it must be made clear to him, that the true rebirth in Christ henceforth should be his main interest, and just as nowhere more clearly than through the instructive life, suffering and the death of our divine teacher - as the four holy gospels have described it - truly can be learned and certainly can be achieved, what it<sup>254</sup> is precisely and how one can achieve it, thus he must also daily exercise in the four holy gospels, under passionate invocation of the divine Spirit, the wisdom and the necessary light of grace, as much and as diligently as it can always be done; in deepest humility cogitate Christ, His holy walk and bitter death and also not in the least His divine doctrine, which are spirit and life; very scrupulously take them to heart, emphatically persevere in them and through a loyal imitation of God be a prime light for the entire heaven and all Brethren; and meanwhile clearly and certainly believe, that - after he himself firstly has been truly reborn through the power of the Holy Spirit, and in his rebirth stands upright and remains so - the power to cleanse all sublunary world of its fate by means of nature and the Art and also to reduce it to its primordial clarity and tinctural power, can neither be withheld from him, nor taken away again, but through God himself. In this respect he is also obliged to not truly recognize our catechism, the writing<sup>255</sup> of the Fraternity, the chemical signs and what the Order furthermore prescribes in the copies that he is entrusted with at the beginning of our fundamental teachings, both to wording as to intent.<sup>256</sup> (N.B. With every installation convocation<sup>257</sup> one is accustomed amongst us to dine ☐ after our regulations. The table however is kept ready during the act of the installation in the next room or, should this not be the required place for that, in the antichambre.

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<sup>254</sup> Reincarnation.

<sup>255</sup> The secret alphabet.

<sup>256</sup> This seems to indicate, that against profanes he must deny the possession of this knowledge.

<sup>257</sup> Nowadays it might be defined with 'Degree initiation'.

## §. 7.

In private, or in absence, no candidate, without an extreme case of emergency or an outspoken direction of the gentlemen priors of the Order, may be incorporated. However, when the situation might occur that such installations must be performed, the usual ceremony *cum apparatu*<sup>258</sup> must, admittedly, according to our regulations be omitted; on the other hand the fourfold circle in which all R.C.'s should step for taking the oath, must according to all its colours, lines and letters solely with ink, heraldic but accurately delineated on a piece of paper, be laid on the beginning of the opened gospel of St.-John, that must be situated on a clean table in the middle of three burning wax candles that are arranged in a triangle; and the candidate must be necessitated to lay, during the taking of the oath, the three fingers unitedly in the middle of this circle. The Brother who is authorized for such an occasion must with that at the same time represent the position of the *introducer* and the *receptor*; even outside the usual ceremony accurately observe everything that is prescribed with every installation both for the *introducer* and for the recipient Master in this Chapter, and this must be orally in private, but in writing when in absence. But it goes without saying, that in this latter situation word, touch, sign and that which has been further ordained in §. 6., may only be revealed and imparted in writing to the newly starting Brother, after he will have sent in the oath of the Fraternity written and affirmed by his own hand - and as an annex in his writing will have additionally promised before God by a formal oath -, and after he will now have thus prepared himself for the effectuation of the oath; after it has been affirmed in the prescribed manner, en

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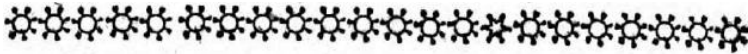
<sup>258</sup> Intended will be, that a member is incorporated in the Order *in absentia*, and that in such a situation not all ritual attributes can be applied.

*summa summarum*<sup>259</sup> after he has heeded everything punctually in such a way as the *introducer* had told him to do.

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<sup>259</sup> In its totality.



#### Cap. IV.

About the convocations of the Order and what officially  
must be observe with them.

##### §. 1.

Convocations of the Order we call every meeting of the members of an Order, that takes place at the invitation and under the chairmanship of their legitimately appointed chairman of the Order - or somebody else, being a Brother who has been appointed by him for this, who in absence of the real director must carry out the interim directorate -, with the intention to work concertedly on an affair of the Order. And as we have to occupy ourselves with several subjects that belong to the true wisdom, in accordance with our holy procedure, like a) with installations, b) with maintaining the fraternal discipline, c) with the tuition in theosophy, moral, Art and physics, d) with practical activities and e) with the necessary jurisprudence, to reward the good Brethren to merit; on the other hand to deprive the degenerate of the prerogatives that must reserved for worthy members of the Order only, thus we also have I. installation, II. quarterly, III. private, IV. work, and V. board convocations of the Order. The latter ones only take place at the main Orders<sup>260</sup>, hence that the procedure that must especially be observed with this, cannot be prescribed locally. And because it has already been prescribed in Cap. 3 what, with every convocation of the Juniorate, must be observed in particular, and practical activities do not appear earlier than in the Third Degree, here

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<sup>260</sup> "Haupt O O."

can only be given the regulation that particularly must be observed with all quarterly and private convocations of the Order, after we shall have disclosed, in a moment in the next §. 2., what must be done or omitted in general with every convocation of the Order.


That however what has already been taught at the beginning about all convocations of the Order in general, must adequately show to every Brother that, although all Brethren - who assemble in whatever place, be it on the basis of agreements, or coincidentally, and who are not noticed by anyone who might not belong to our Circle - may exercise themselves in word, sign, grasp and other convocation usages, and amongst themselves even must talk about nothing but that which may stimulate wisdom, Art, the honour of God and the love for the neighbour, such meetings without the legitimate director of the Order, even if they might consist of all other members of the Order, at no point in time and on no single basis can reach the nature or validity of a convocation of the Order. On the contrary it is and remains forbidden with us, at a heavy countermeasure of the Order, to talk at such a meeting of the Brethren about things that either have been orally presented or read out in writing in a convocation of the Order, or have occurred in another manner, let alone have been determined. *In summa*<sup>261</sup>, in the design to exchange ideas about the members of the Order or other affairs, however they may be named, there is no extra meeting whatsoever between true Brothers, unless it is the case that with foreknowledge and consent or at indication of a managing prior under the chairmanship of a Brother appointed by him it is undertaken, in which case however the relevant rule that hereafter must be heard should be taken into account as a regulation for our private convocations of the Order.

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<sup>261</sup> In short.


## §. 2.

Both with our table ceremony and with all convocations of the Order, the rule that our praiseworthy institute literally prescribes must be followed exactly. However, in order that also in other Orders a regular conformity can be maintained, it must furthermore be taken into consideration with all convocations of the Order:

1) That the director, as often as a convocation must be held, has all the members of the Order that have to attend to it, informed, through the youngest Brother - or, where a Brother of duty is with the Order, through him - the day before, or as the circumstances might require, after a timely invitation, also about the day and the hour when will be convened, and that all invited Brethren are bound by oath of loyalty to appear at the appropriate hour not only immaculately, but also equipped with our chest sign and apron, according to the rules; adversely are not allowed to let the slightest thing know to any single relation of the Order<sup>262</sup>, nor others, previous to the made invitation, as there are situations that demand convocations of which some or other member of the Order is not allowed to know anything. N.B. Our aprons are as those of the St.-John <sup>263</sup>, but with this distinction, that although those are yellow and blue, ours must be black lined<sup>264</sup> and broidered.

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<sup>262</sup> With this the nearest of kin of the member of the Order will be intended.

<sup>263</sup> The convocation of St.-John. Not clear what is intended. Mind you, the sign  is used in the manuscript both for 'convocation' and for 'table'. Next, the term 'ours' gives an unclear contrast with respect to another group of Brethren. Possibly with various types of convocations different types of aprons were used.

<sup>264</sup> "dubliret". Translation uncertain. Possibly also black 'rimmed'.

II) That at the arrival of the members of the Order the youngest or the Brother of service keeps the entrance watch at the first door; takes the prescribed identifier, this is to say, our password, from every entering Brother; notwithstanding however only lets the invited Brethren pass; and as soon as the hour that has been determined for the meetings strikes for one quarter, opens the doors of the convocation room, because he who is absent at that moment, may no longer be admitted.

III) That, after the doors have been closed, and if it pleases the prior in charge, to open the convocation, he gives a forceful blow with his directorate staff on the Constitution<sup>265</sup> of the Order that lies on the convocation table, whilst he speaks loudly and seriously: "In order, my Brethren."<sup>266</sup>

IV) That at this sign and the invitation by the director, at once all assembled Brethren are silent, turn their countenance to the prior, and hold both their hands up to the angle of the thumbs and of the flat hand, so that the left one comes to lie on top and - when they have then slid together - on the chest. N.B. After the directorate staff has been put aside, the Master forms this position<sup>267</sup> in three phases<sup>268</sup>, by lifting, joining and laying on of the hand. For and in this position every Brother, with exception of the director, must persevere as long as the duration of the convocation, unless it would be necessary that one writes, reads out or handles something else.

V) As soon as all Brethren stand in the above mentioned position, the director at once starts the convocation with the first disquisition of the catechism table no. 3, and finally designates the affairs of the Order with which he intends to go working.

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<sup>265</sup> "O<sup>ns</sup> Institut".

<sup>266</sup> Nowadays this would mean, that the temple is covered (protected).

<sup>267</sup> "Richtung".

<sup>268</sup> "in 3 Temp."

VI) After he has called all Brethren, they will be seated according to regulations, with which everyone takes the place that is designated to him by his *O. Officium*<sup>269</sup> or seniority in the Order, and joiningly proceeds with keeping both his hands combined on the chest in the previously described manner till the end of the convocation. N.B. The senior sits on the right side, but the *actuarius*<sup>270</sup> on the left side, closest to the director. Hereupon the Brother orator and the Brother treasurer follow, and subsequently the other Brethren in order of their seniority in the Order. With that the *actuarius* drafts decent minutes, in which he punctually writes down everything that takes place during the convocation, in the actual order as it takes place. Moreover however, the minutes that have been drafted at the last convocation are clearly read out by him; also - when they have been found to be correct - signed by the director, the senior and *actuarius*; after which the new minutes are dated, and next to the date the convocation matter is stated; the name in the Order of each individual Brother who is invited for the convocation, is entered. And in case, since the last convocation, any fraternal guidelines that have been acquired from the powers that be, have taken effect, which either partly or also as to their entire contents must be made known to the Brethren who are present, the director hands these over - before he actually starts with the announced activity of the Order - to the Brother *actuarius* with the assignment to read out that which is communicable of it, to the Brethren loudly and very conceivably, and after the ending of the convocation include it in the minutes. After this reading out has been done, the director actually proceeds with the announced activity of the Order. As soon as that has been completed, the director gives the sign that the prescribed collection for the requisites and alms fund is held. Both collected sums are counted before the director, who

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<sup>269</sup> His office in the Order.

<sup>270</sup> Similar to the nowadays secretary.



has them handed to the treasurer of the Order, as soon as they have been recorded in the minutes in the appropriate manner by the *actuarius*.

VII) During the convocation all Brethren must give their attention to the word of the Master in charge, and to their own obligations, and be extremely aware to promptly and punctually fulfill them. Not only the director diligently heeds all the disarrays and ends them just as quickly as he perceives them, but also the Brother senior, under his *O. Officii*<sup>271</sup>, is bound by the obligation of the oath to accurately have insight into everything that during the convocation goes against the rules and to perceive it at once. And as soon as the director after effectuating the activities of the Order has held the prescribed survey, namely if no one in favor of the Order or the Orders wants to present something, and all Brethren answered to this with No!, or if that which possibly has been presented as a proposal, has been properly accepted or transacted, then the Brother senior must finally admissibly propound to the director the potentially announced disarrays even before closing the convocation, who immediately orders that the accused goes to the antichambre; has the Brethren vote about it; has the punishment that *per majora*<sup>272</sup> has been accepted against the one who has been found guilty, taken into the minutes; and at once according to regulations implements it. N.B. Every survey is started with the youngest *capitularen*<sup>273</sup> and then continues with the other ones in row from below, and every new incorporated Brother becomes *capitularis* in the first quarter of the convocation of the Order that he attends.

VIII) The senior must keep ready the list of the Brethren who are invited for the convocation of the Order, and also

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<sup>271</sup> His office with the Order, his 'Order's office'.

<sup>272</sup> By majority.

<sup>273</sup> Currently these literally are the 'chapter members'.

express his complaint about everybody who may not have appeared, on which the director either attests that the missing Brother is absent with his dispensation, or - if this is not the case - orders voting; has minutes taken of the punishment accepted *per majora*; and has them carried *ad effectum*<sup>274</sup> in the next convocation.

In general it is the task<sup>275</sup> of the Brother senior to reciprocate all that is irregular or condemnable, and of which one or other Brother in or outside a convocation of the Order possibly - as to the aspects that concern the duties of the Order - makes himself guilty; and in relationship with, and after the shape of the matter, in the above understood manner bring it to an appropriate retribution. Thus also every Brother is bound by the oath of loyalty to report everything that he - wherever it might be - might observe with his fellow Brethren regarding infractions against the rules, either to the Brethren *seniori* or to the director himself, out of fraternal diligence and true fraternal love just as instantly as truthfully. N.B. If with an investigation *vota paria*<sup>276</sup> might arise, then the director decides.

IX) After the intended matter of the Order in compliance with the regulations has been taken up and concluded, the director closes the convocation through the second completion of the catechization table. Then the Brother of service, again of his own accord, opens the closed doors. From that moment on all Brethren must on basis of the oath of loyalty withhold from speaking about matters that have occurred in this or another closed convocation of the Order.



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<sup>274</sup> Implemented.

<sup>275</sup> "Amt".

<sup>276</sup> A tie vote.

### §. 3.

As our Order compels all Brethren to convene decently on the established days per quarter - even if of them only three might be living at one location or meet by chance, and even if they belong to different Orders<sup>277</sup> -, every Order is *a fortiori*<sup>278</sup> compelled to hold a quarterly convocation according to the regulations on the planned days; and for this no dispensation is allowed. The days that have been established according to the calendar are the L of the  . Γ . † . and  months<sup>279</sup> of every year, and with this the following special regulations must be observed:

I) All members of the Order must attend it. Consequently there must also be a junior convocation.

II) After, with this, the opening aspects<sup>280</sup> that have been ordained in §. 2<sup>do</sup>, and that which has been ordained in Cap. 1<sup>mo</sup>. per N.B., has been observed, the affairs of the quarter are commenced with a celebratory speech.

III) Has this speech ended, then the members of the Order in upward order begin to address the director and answer how far they have grown, during the recently elapsed quarters, in theosophical and moral sciences, and also in physics and sciences of the arts, mainly however in the spirit of fraternization, in order that the activity of the good Brethren will not remain hidden for the Order, but everyone as to merit can be promoted to further Degrees, and for his virtuous actions can be rewarded also by other means. This speech and this

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<sup>277</sup> Affiliated bodies.

<sup>278</sup> All the more.

<sup>279</sup> Therefore the 4th day of the 3rd, 6th, 9th and 12th month.

<sup>280</sup> "Eröffnungsgeneralia".

answer must orally be given by every Brother to the director, to the questions that he has asked them. Everyone however who wants that, may also hand in written *specimina*<sup>281</sup> with just that intention.

IV) Hereupon the minutes of the whole quarter are read out loudly and clearly, are adopted and handed over to the director for secret keeping.

V) Next the Brother treasurer of the Order must hand over his account of the quarterly income and expenses, orderly documented; which account must openly be read by the *actuarius*; the available cash must be counted; and should there be no objection, the account must be confirmed as to its correctness by the director, the senior and the *actuarius* through signature; and accordingly be added to the minutes for secret keeping. N.B. Of the secret repository for such and other writings of the Order only the director, the senior and the *actuarius* may have knowledge.

VI) All Brethren are bound by oath of loyalty that they have with them in this quarterly convocation all original letters as far as they have been received from Brethren during the course of the quarter, and also all other writings that deal with matters that find their way<sup>282</sup> on a domain of the Order, and show them to the director. Of these and all such entering papers - also with the director himself -, everything that does not deserve to be brought into the secret depository must be burned before all Brethren.

VII) In conclusion the director holds a very short, but moving incitement for thanksgiving for the beneficenses richly received by the hand of compassion and the blissful mercy of

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<sup>281</sup> Pieces.

<sup>282</sup> "einschlagen". Has many meanings, among which: 'causing a stir'.

heaven, after which he and all the Brethren who are assembled in the Lord fall on their knees; with humble hearts and folded hands, after the contents of the 147th Psalm with one accord and from verse to verse alternately<sup>283</sup> thank God; and at the end of the Psalm thrice evoke a joyful hallelujah. Finally director closes the convocations according to regulations, as can be seen descriptively in the 2nd paragraph. Also we are accustomed to dine according to regulations.

N.B. The minutes of each quarterly convocation of the Order must be sent in *in copia legali*<sup>284</sup> for the information of the priors. Paragraph 4. As no one director merely through the quarterly convocations will so easily be able to reach the complete aim of the Order with his members of the Order, between these, as often as time and circumstances allow it, according to the rules also private convocations of the Order must be held, with which also all members of the Order are always obliged to appear on invitation. Besides the in §. 2. ordained generalities, with such private convocations of the Order also the next peculiarities must be observed:

I) The director must always because of our seventh oath of the Order, everyone of them *ex professo*<sup>285</sup> and to its total size, first of all explain the Holy Scripture, and confirm it with clear passages.

II) He must well and comprehensibly explain a random point of the Constitution<sup>286</sup> of our most wise Order to his ability, and insofar as the Degrees of the least of the Brethren present allow it. No less also the director must, both about a random obscure passage - that fits his aim of education - of the holy gospels or

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<sup>283</sup> As is also literally indicated in said Psalm 147:7.

<sup>284</sup> In certified copy.

<sup>285</sup> “on the basis of his office”.

<sup>286</sup> “O<sup>ns</sup> Haupt-Instituts”.

other books of the divine Scripture, and about one or other point of the Constitution<sup>287</sup> that has already been explained in preceding convocations, query a Brother, and with this apply a well tested variation from convocation to convocation.

III) In theoretical, private convocations also Joh. Masons Self-knowledge and the *Aurea Catena* of our late Brother Homerus<sup>288</sup> must be explained gradually and clearly, and the theoretical Brethren must be questioned in the above said manner. Both these books may already be recommended with our juniors and they can be commended to investigate them.

IV. Depending on whether *subjecta*<sup>289</sup> are present with the Order, or the Brethren are already educated, two Brethren must also with every private convocation treat certain tasks, of which the one must be related to moral or theosophy, and on the other hand to the doctrine of nature or the doctrine of the Art.

V. Hereupon the director has handed to two other Brethren new, similar tasks to be clarified on the next private convocation, and he alternates these very useful assignments from convocation to convocation between the Brethren; but with this he must be concerned with the intention and shape his initiative in such a manner, that through his tasks and the clarifications by the Brethren, gradually within his Order through all classes a systematic course comes into being about

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<sup>287</sup> "Haupt-Institut".

<sup>288</sup> Read: *Aurea Catena Homeri* (The Golden Chain of Homerus), Anonymus, Germany, 1723. Extensively dealt with in the Dutch literary magazine *De Gids*, year 81, Amsterdam, 1917. From a catalogue of 1786 of alchemical works it is said to appear, that the author would have been Antonius Josephus Kirchweyer de Forchenbron, physicist, ?-1746. Anyway, Homerus has not been the author himself, als the present manuscript may suggest.

<sup>289</sup> Study material.

our theosophy, moral, doctrine of nature and the doctrine of the Art; for which reason each time he absorbs the clarifications as soon as they have been read by their composers; *privatim*<sup>290</sup> has them not only censored, but also as far as it is necessary improved by diligent members of the Order; investigates and improves them himself as well; gives them back in the improved state at the next private convocation, as soon as the clarifications of the two new tasks have been read; and at the same time explains all the mistakes that possibly had crept in them, to all Brethren in a loving way in such a manner, that the truth becomes clear and elucidated, and the composers may not insulted. N.B. With this the director must send exquisitely drafted explanations and speeches that were held at the Order, to his priors of the Order, and reveal the composer, so that they are informed about the activities of every Brother, and are enabled to approve promotions after merit, or to grand them themselves.

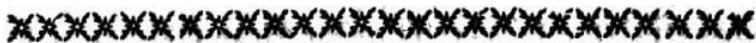
Finally the *generalia*<sup>291</sup> of §. 2<sup>do</sup>. are taken care of and the convocation will be closed properly.



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<sup>290</sup> Confidential.

<sup>291</sup> Aspects.



## Cap. V.

What the Brethren before and after each convocation  
of the Order, also outside the convocations,  
must observe towards God and themselves,  
and also when they congregate beyond this,  
amongst each other,  
finally however towards profanes  
with whom they are in contact.

As all the attempting and trying of a true R.C. must be aimed at acquiring wisdom, virtue and Art, pleasing God and serving of the fellow human being, thus also every member of the Order must arrange all his actions to this purpose and this fundamental main rule of the Order. In the moderateness of it:

I) No single worthy Brother, when the invitation for a convocation of the Order has taken place and the hour destined for this has approached, can without preparation devote himself to such a holy matter, and - without giving the thanks that he is due to God - walk away from it, but above all will lock himself up in his little bedroom; melancholically present to God, the giver all good, his own inability with humility and in true abandon; and also beg him passionately for the indispensable grace of the Light of the merciful heaven, in order that the imminent matter of the Order may cultivate in him, to his true salvation, brightly lighting fruits. Only then he will - in the comforting remembrance that, as often as wherever we are assembled in the name of our divine teacher, He is amidst us - prepare for the convocation in the name of the Lord with the originally formed intention and, during it, in the undoubted



presence of the divine wisdom faithfully observe his fraternal tasks, and as soon as is given satisfaction to it this time, as well give to the good God his proper thank offering.

N.B. The guardian at the door<sup>292</sup> is not allowed to let any Brother pass into the secret convocation room any sooner than when the established hour has struck. The Brethren who arrive before the stroke of the hour, must dwell in the antichambre, and up to then the other rooms must remain closed.

II) Must also every true R.C. keep the points of our holy oath in his heart, where they strike deep roots, and of all the duties that sprout forth from that, let not one ever escape from the presence of his mind, but constantly practise in the true devotion and pure philanthropy; appropriately in no single thing seek himself, but in all his thoughts, words and deeds towards the Father of lights and Him whom He has sent, seek incessantly His Son, our dear Lord Jesus Christ, through the spirit of love that emanates from the both of them. Hence also, and with this sole purpose:

III) Must every true R.C. organize all his professional and domestic affairs diligently and gladly. The valuable time that these leave to him, so that he may avail over it himself, may neither disappear vilely with otiosity, nor with fashionable pastime, but be destined as much as his outer well-being allows before God and the human beings, for the real practice of his special Fraternal duties loyally and laudably. Hence that:

IV) All true R.C.'s, when and where they ever assemble without being eavesdropped on by profanes, must talk amongst each other about nothing else but what may promote Art and wisdom, the honour of God and the love for the neighbour. Besides, also, a true R.C. will among all his worthy Brethren

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<sup>292</sup> At present: Outer Gardian.

consider entirely nobody other than himself as being unworthy and as nothing, and not at all lovelessly judge his Brother as to exterior appearance; and - in case a Brother who by the Order was entrusted to him for a while, would infamously have slid down - would remember the weed between the good corn, and the answer of the heavenly paterfamilias that is just as confidential as clear, with Matthew, 13:29-30, with a heart full of compassion; and instead of judging his annoying Brother, according to his tuition and his own persisting in the good, passionately pray to God. Thus also the true R.C. will, in case he discovers a strange and moreover unknown to him member of the Order, or is discovered by him, only makes himself known<sup>293</sup> as a junior, even if he would already be on high steps; under the withholding of his own name in the Order, and according to the rules, this means, by the regular signs, touch and demand of the word, subsequently inquire into the name of the stranger in the Order; report to his immediate prior the discovery made; and ask him for the highest fraternal indication about how to behave towards the strange Brother. Finally however:

V) Will no single true R.C. boast to his Brethren - however, even less to profanes - about his own wisdom; but also radiate light through nothing indeed but through his unhippocritical humility, through sound actions, and become pleasing to God and praised, popular and honoured among all human beings. Also, he will not inform a single less powerful Brother, that he is higher than him, except at most on single step higher in the Order. Neither the cunning art of temptation, nor the astute mind of the profane will penetrate him, or be able to discover that he belongs to our holy flock; because for this one he will always, with the power of his third oath duty<sup>294</sup>, keep himself extremely shut.

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<sup>293</sup> “sinceriren”.

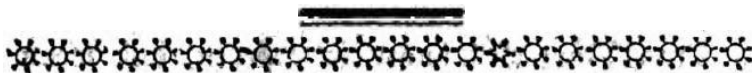
<sup>294</sup> “seines 3<sup>ten</sup> E.P.”, namely regarding the silence.

To all this every member of the Order is most strictly bound by the oath of loyalty and the entitlement of the fraternity under heavy countermeasures.

However, in order that G.U.S.W.M.U.S.<sup>295</sup>, we finally must again also here in this place remind all joint Brethren of our strict duty of the Order regarding the true devotion and pure philanthropy, regarding the unshakable loyalty and the fierist zeal for the state and the sovereign country rule, and no less regarding the precise observance of their professional, nourishment and all other domestic affairs, out of well-meant fraternal love; and with these holy duties very explicitly premise<sup>296</sup>, with a warning addition, that by virtue of our unbreakable Constitution<sup>297</sup> every criminality of which one or other Brother might make himself guilty, should be deemed incompatible with the implementation of the entire Order.

For the vice-generalate,

Kalo, secretary.



P.P.<sup>298</sup>

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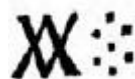
<sup>295</sup> Gott Und Seine Weisheit Mit Uns Senj.

<sup>296</sup> “aunehmen”, printer’s error.


<sup>297</sup> “Ordens-Satzungen”.

<sup>298</sup> Presumably is intended: ‘*Praemissis praemittendis*’, or ‘After forwarding that which must be forwarded’.

Request your Reverend greatly, to procure a sincere correction of this most heartfelt assignment and instruction in accordance with the unity of the high priors of the holiest Order, and not to shatter by printing, writing or other crude mistakes this *impressum*<sup>299</sup> that is most salutary for the world, as the well-being of a dark world that lies in innocence but terror depends on it.



*Veridicus.*<sup>300</sup>

At the noon hour in the  
secret <sup>301</sup> at B. 86

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74.

N.S.<sup>302</sup> The other premises for the highest general disclosures of the true Light, will be in accordance with the susceptibility of the world.




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<sup>299</sup> Printed work.

<sup>300</sup> The veracious one.

<sup>301</sup> Possibly: room.

<sup>302</sup> "Nachsatz", 'P.S.'.